



THE Instructor

DECEMBER 1959



GREETINGS:

When Jesus said, "Ye are my friends, if ye do whatever I command you," (*John 15:14*), he asked that His teachings be submitted to the acid test of deeds. Some well-intentioned teachers, become so mired in conflicting traditions and confused methods that they lose the will to think impartially. They debate and rationalize, but they insist on no Christlike action. Such teachers should think again of Mark Twain's whimsical but true words when he said that the parts of the Bible which gave him trouble were not those he could not understand, but rather those he could understand.

To clarify understandings, every Sunday School teacher is invited to the Sunday School Convention conducted by members of the Sunday School General board in every state in the Church. Here, as in the pages of *The Instructor*, will be found help for the learner who pleads; "Teacher! Open my eyes that I may see." All are invited to come, learn and "do the things" better which they do understand!

THE INSTRUCTOR COMMITTEE,
Lorin F. Wheelwright, Chairman.

[illegible]

Dates indicate the time when enrichment material applies to specific lesson content.

EXTENDING CHRISTMAS THROUGHOUT THE YEAR



CHRISTMAS is the happiest season of the year. Spring with her bursting buds, variegated colors and manifestation of teeming life inspires new hope and gives promise of happy days. Summer crowns the year with gorgeous beauty and brings pleasures peculiarly her own. Autumn with her fruits, ripened crops and brilliantly-painted hillsides, fills the heart with gratitude for nature's beauty, notwithstanding the fact that the shortening days bring a tinge of melancholy. And the frosty air presages the approach of winter — that “brings silence in the harvest field and blackness in the mountain glen.”

Each season has its own peculiar pleasures, joys and glories, which are hailed with varying degrees of welcome and delight by individual groups and nations. There are birthdays and holidays in every season, each with its own joyous characteristic commemoration and celebration; but at Christmastide, there is world-wide tribute and universal joy. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and *only once*, the whole Christian world stands still to celebrate the advent of a life. *Only Jesus of Nazareth claims this world-wide, undying remembrance.* Christmas cannot be cut out of the calendar nor out of the heart

of the world. It is the supreme festive season of mirth and gladness.

What is the source of joy on this almost universal holiday? It is found in the fact that everyone has in his or her heart the desire to make somebody else happy. There is a *losing of self* for the good of others. Selfishness is replaced by a desire to do good; sordidness is banished by gratuity; enmity by friendliness; and doubt and suspicion by confidence and trust. On Christmas Day we glimpse the truth that peace can come to earth only through “good will to men.” It is the spirit of giving that makes us truly happy.

At Christmastide the open hand
Scatters its bounty o'er sea and land.
And none are left to grieve alone,
For Love is heaven and claims its own.

—Margaret E. Sangster.

If the world can be so happy in winter, when at least in northern climes, “From snow-topp'd hills the whirl winds keenly blow, Howl through the woods, and pierce the vales below,”¹ how simple it should be to have the joys of Christmas mingle with the murmuring life of springtime or with the full bloom and sunshine of summer or with brilliantly-bedecked autumn. Why not be happy throughout the whole year and every year?

(Continued on following page.)

¹From George Crabbe, “Inebriety,” quoted in *Dictionary of Quotations*, by Anna L. Ward; 1883; Thomas Y. Crowell & Company, New York, N.Y.; page 635.

(Of interest to all Gospel teachers.)

True Joy Will Come In . . .

THE SEARCH FOR TRUTH

by Elder John A. Widtsoe

YOU ask, can man make any progress unless he doubts? That depends upon your definition of doubt. If you mean that you wish to establish, for yourself, the certainty of your knowledge, then doubt is a good thing, something that moves mankind towards truth. Then, doubt becomes a search for truth. If, however, doubt means to you that you must assume that whatever you have not proved for yourself is incorrect and wrong, doubt may become an evil and harmful thing. The dictionary definition of doubt is uncertainty. It is well to use the word with that meaning. What you really mean, I assume, is, can man make any progress unless he be seeker for truth? No, he cannot.

Just here, however, comes a vital distinction. There are two methods of searching for truth. One, the improper one, is to examine every statement, event or occurrence to find the error in it. Our whole experience, which includes our full knowledge, proceeds from man, who is a being of limited powers. He is on the road

(For Course 12, lesson of February 28, "Peter's Fellow Disciples"; for Course 20, lesson of February 28, "The Privilege of Improvement"; and for Course 23, lesson of March 13, "Members Study and Learn Outside of Class.")

CHRISTMAS THROUGHOUT THE YEAR

(Continued from preceding page.)

To do this, let us supplant the spirit of *getting* by the spirit of *giving*; the spirit of *selfishness* by the spirit of *helpfulness*.

Let us add the little word "up" to "giving" and make it "giving up." To Sunday School teachers especially, whose lives should be exemplary, *giving up* is an essential factor to happiness. Such things as irreverence, intemperance, enmity, backbiting, evil-speaking, Sabbath-breaking and other low ideals are inconsistent with their positions as leaders and guides of youth.

to perfection, but he has not achieved it. No scientist can make an absolutely accurate measurement. No balance is sensitive to the last degree; no lens produces an image completely faithful to the object looked at; no sentence conveys exactly the thought in the writer's mind. There is a *correction factor* to be applied to every human accomplishment or conclusion. That is one of the first lessons to be learned in the philosophy of human activity.

You may spend your time looking for the errors or untruths of any man-made system, and you will be sure to find them. Even the revelations of the Lord, given through mortal men, reflect in the form of their statements the human frailty of the seer. But, of one thing be assured, if you spend your time and strength looking for error, you will not find truth. Soon, all of life will be one great mistake. Bitterness and contempt for honest human endeavour will pave the pathway of your life. Men who seek for the errors of life do not help move the race onward to happiness.

How different is the result of a search for the truth and strength found in a man or a man-made system. Such a search will reveal to you that in practically every human product, conceived in honest desire, there is much truth. . .

If you become such a truth seeker much joy will be yours. You will discern the innate good in humanity; the marvelous power of man to discover truth; and the vision of constant progression and ultimate human conquest over material things will come to you. Your path will be one of confidence and trust, of love and goodwill, of happiness. . .¹

¹From Widtsoe, John A., *The Successful Missionary*, 1932; Church of Jesus Christ of Latter-day Saints, Liverpool, England; pages 51-53.

Too often, . . .

We ring the bells, and we raise the strain,
We hang up garlands everywhere,
And bid the tapers twinkle far
And feast and frolic — and then we go
Back to the same old lives again.

—Susan Coolidge.

What a different world this will be when men and women everywhere will strive to give up mean, petty, selfish, sordid, uncharitable feelings and attitudes, and replace them by giving kindness, friendliness, forbearance, sympathy and mutual helpfulness. When that day comes the angels again will sing:

Glory to God in the highest, and on earth
peace, good will toward men. (*Luke 2:14.*)

Jesus ever sought wisdom

LITTLE is recorded of the early life of Jesus; but we know His mother understood He was to be "A light to lighten the Gentiles, and the glory of . . . [the] people Israel." (Luke 2:32.) During His period of developing into manhood, we feel that He was carefully guided by an inspired, conscientious mother, Mary, and the wise, understanding Joseph.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. (Luke 2:40.)

We are told how, at the age of twelve, He spent three days enjoying the company of the doctors in the temple, ". . . both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." (Luke 2:46, 47.)

At this time He answered His anxious, inquiring mother, and Joseph, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.) He was doing the will of His Father. Then, in obedience to Mary and Joseph, He went with them to Nazareth.

The following years must have been rich in observation, learning and understanding, for the stories and parables He told later were concrete and meaningful, illustrated by that which was familiar to those He taught. He spoke of the lilies, the wheat, the fig tree, the sand on the shore. He watched human nature and became a master in His ability to understand and appeal to men.

Again Luke mentions His growth:

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

After 40 days in the wilderness — 40 days of temptation by Satan — Jesus began His ministry.

"And he taught in their synagogues, being glorified of all." (Luke 4:15.)

We know He was a student of the scriptures. In Nazareth on the Sabbath He went to the synagogue. As was the custom, He volunteered to read, and He was given the book of Esaias. He knew the book and opened it and read of Himself;

. . . the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (Isaiah 61:1.)

Jesus understood the source of His wisdom. He knew the power within Himself, and probably in His prayers He sought wisdom to use that power. "And he withdrew himself into the wilderness, and prayed." (Luke 5:16.)

During His life He used great wisdom in exercising His power. Never did He make an unnecessary display when performing miracles. Satan tempted Him to demonstrate His power, but neither during the period of temptation nor later did He perform miracles for self-gratification. Similarly He did nothing for material gain nor for social approval.

Do we as Sunday School teachers seek wisdom as we go about our Father's business of learning and teaching?

We must study the Gospel and learn to teach it. We must obtain a background for the course we are teaching and strive to understand the nature of those we teach. As we seek this knowledge, we should ask for wisdom that we may give vision and light to guide the lives of our students.

. . . Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (Doctrine and Covenants 88:118.)

—Lorna C. Alder.

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HOW I KNOW THERE IS A GOD

by President Henry D. Moyle

... No man can say that Jesus is the Lord, but by the Holy Ghost.
—1 Corinthians 12:3.

THIS gift of the Holy Ghost is promised to those who earnestly seek this knowledge righteously and obediently.

The Lord made clear to Joseph Smith:

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (Doctrine and Covenants 93:28.)

The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him.

Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. (Doctrine and Covenants 88:49, 50, 67.)

Our testimonies are made progressively strong so long as we pursue the proper course. A simple testimony of the existence of God has been gained by tens of thousands, just as the Lord has promised us through his prophets.

Moroni foretold the coming forth of the Book of Mormon:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:3-5.)

When the truth is and has been made manifest, then we appreciate the truthfulness of the message of the Book of Mormon. We have been touched by the gift and power of God and are conscious of His very existence.

At the dedication of the London Temple, I was constrained to say, when called upon to speak, that all

(For Courses 26 and 28, lessons for February on "The Godhead"; for Course 23, lesson of February 21, "Teaching Abstract Ideas in the Gospel"; for Course 6, lesson of January 24, "The Holy Ghost, A Precious Gift"; and of general interest.)

those present who heard and saw President David O. McKay preside and speak and offer the dedicatory prayer knew they were in the presence of a prophet of God. We felt the presence of the spirit of the Lord. Our souls were filled with light and knowledge and understanding. Darkness, doubt, uncertainty, indecision were not present in our hearts. We rejoiced in being alive and endowed with His Holy Spirit in His holy house, comprehending God through the manifestations of His power, through the inspiration of the words and blessings transmitted to us by His mouthpiece here on the earth. Our hearts were filled with gratitude that the opportunity was ours to be present and to live, if but for a few hours, in His presence.

When I was a very young child, I soon found I was anxious to become eight years of age. My early ambition was to be baptized. I knew it was my duty to live worthy of membership in the Church and kingdom of God here on the earth. The fact that I sometimes went to other churches with neighborhood boys only reassured me of the certainty of the course I should pursue. With baptism and confirmation came a desire to receive the priesthood. As a boy I am sure there was no prouder moment in my young life than the Sunday I was sustained by the people of our ward to be ordained a deacon. My ordination to the Melchizedek Priesthood preceded my call to go on a mission. Therein was another great desire and goal of my life fulfilled. I was certain that the ideals toward which I had been striving all my life would not and could not be fulfilled until I could enjoy all the blessings of the new and everlasting covenant.

I had been convinced somehow early in life that marriage in the house of the Lord for time and for all eternity at the hands of those whose right it was to bind on earth and have their acts become efficacious in Heaven was an absolutely essential step to be taken here in mortality. I knew that under no other circumstances could I fulfill the full purpose, yes, the important purpose of my earthly existence. Celestial marriage became as essential as life itself to me. To have pursued any other course would have been for me to deny the truth, betray my conviction, disregard my testimony — that which had been made so clear to me. In my case, with the witness which was mine, for me to have ignored the light would have been a denial of the faith. I know that marriage is instituted of God for the

eternal benefit and blessing of man, that the sanctity of the family is not to be destroyed nor eliminated nor in any way terminated with death. The priesthood can and does bind the family together by bonds that are unbreakable except by transgression.

It is as Brigham Young once said:

This life is worth as much to us as any life in the eternities of the Gods. . . This is a world in which we are to prove ourselves. . . That is my religion and the object of my existence. We are not here merely to prepare to die, and then die; but we are here to live and build up the kingdom of God on the earth—to promote the priesthood, overcome the powers of Satan and teach the children of men what they are created for—that in them is concealed the germ of all intelligence. Here is the starting point—the foundation that is laid in the organization of man for receiving a fulness of eternal knowledge and glory. Are we to go yonder to obtain it? No, we are to promote it on this earth.¹

We must prepare to live instead of preparing to die — prepare to live in the midst of all the exaltations of the Gods.

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. (*Alma* 34:32.)

When we review our lives, we have no trouble in determining how we know there is a God. We have found Him throughout our lives giving us the direction, pointing out the paths, making clear the objectives of life toward which we must set our course. Each time we lend obedience to His law, we become more sensitive to the promptings of His spirit, our determination to do His will increases, our faith grows, our courage to do what is right and overcome evil expands. Indeed, every righteous experience in life tends to increase our knowledge of God, if we but want to understand. When we do good we are happy. When we transgress we are remorseful. We have brought back to us very forcefully that our disobedient actions are contrary to our ideals — contrary to all we have considered right throughout our lives.

There is no price so great as to justify the loss of our personal esteem. We know that others will never esteem us in an amount more than our own estimate of ourselves. Thus, negatively as well as affirmatively,

¹From *Discourses of Brigham Young*, 1926 edition; Deseret Book Company, Salt Lake City, Utah; pages 133, 135.

we are assured there is an overruling providence whom we understand the better, the nearer we draw to Him. For Jesus is the Christ, our Lord and Saviour, the Son of the living God; and in the words of the Lord to the Prophet Joseph Smith we find the answer to our query:

The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

Unto what shall I liken these kingdoms, that ye may understand?

Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power. (*Doctrine and Covenants* 88:45-47.)

Narrow indeed are the limits of the finite mind touching infinity. Infinite wisdom is the gift of the Holy Ghost. We know God and have a testimony of the divinity of His great plan for the redemption of mankind. We know the Gospel of Jesus Christ has been restored once again to the earth through the instrumentality of His prophet, Joseph Smith. We know that those who have succeeded Joseph Smith have been endowed with the same priesthood, and that our present, revered President David O. McKay is now guided and directed in his great leadership by the gift and power of God.

It is through this gift that I know that my Redeemer lives, that He has sent His priesthood once again to the earth, that the power of the Melchizedek Priesthood is the power of endless, progressive lives, for the everlasting covenant cannot be broken:

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (*Doctrine and Covenants* 121:46.)

Our destiny is well expressed by the Psalmist:

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (*Psalms* 24: 4, 5.)

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever. (*Psalms* 23:6.)

At the First Christmas were there . .

Shepherds and Wise Men? by Richard L. Anderson*

NOT long ago Eric posed stiffly on the stage, a resplendent "wise man" from the east in turkish-towel turban and his father's finest bathrobe. Opposite him were simply-clad shepherds in the Nativity scene. Now he listened incredulously in Sunday School as a friend questioned whether the wise men were even present at the first Christmas. On the board was the united wisdom of his class on the subject of these magi, with question marks after challenged claims. Industrious silence descended as the group shared Bibles, searched the short chapter in *Matthew* to discover what was actually known about the wise men, and then read Luke's account of the shepherds at the birth.

In the ensuing discussion the teacher was obviously doing more than separating legend and fact about the eastern visitors. Discussing the time of their arrival not only capitalized on the intrinsic interest of the question to correct a common misunderstanding; this was also an important lesson in careful thinking at the outset of New Testament study.

Analysis of the infancy accounts could have two by-products of solid value in future lessons and future lives: 1. a desire to read the actual sources of the life of the Lord; 2. an awareness of the need for thoughtful inquiry in studying the Lord's message. Thus, a larger question naturally emerges: Are there popular misconceptions of Christ's character and vital teachings similar to misunderstood details of His birth?

History—including sacred history—is based upon evidence. So the beginning of any serious approach to Christ's birth is a study of the Gospel records. Though Bible commentaries betray a growing timidity at accepting the infancy accounts, one with confidence in their factual nature as well as literary appeal need not be ashamed—dramatic impact and objective truth united in the coming of the Lord. Abundant New Testament manuscript discoveries "have tended to confirm the authenticity and general integrity of our texts, and to establish them on a firmer basis than ever."¹

Since the records of Matthew and Luke are not objectively challenged, the only evidential ground for skepticism is inconsistency of the sources. But being overcritical is a form of being uncritical. These two Gospels are actually consistent rather than contradictory if approached open-mindedly:

Both evangelists agree in the fact that Jesus was born in Bethlehem and that the family subsequently went to

Nazareth to live. From Matthew alone we should know nothing of a previous residence of the parents in Nazareth, and should get the impression that the parents regarded Bethlehem as their home, the removal to Nazareth being purely an afterthought, necessitated by Herod's cruelty and the character of Archelaus. From Luke alone we should know nothing of a journey to Egypt or an intention to live at Bethlehem, and should get the impression that the return to their Galilean home was a matter of course when the temporary occasion for residence in Bethlehem was past. These differences indicate that neither of the two evangelists possessed the story of the infancy which the other records . . . This is confirmed by the fact that there are in these two infancy histories no parallel accounts, such as are so common in the other parts of the gospels, and makes it evident that we have before us in these narratives two quite independent witnesses, whose testimony on the important points in which they agree is therefore independent and mutually confirmatory.²

It is understandable why the shepherds and wise men are visualized together in the Nativity scene. Luke clearly includes the shepherds in his account of the birth and Matthew mentions the magi immediately following his account of the birth. But a careful reading of *Matthew* prevents blurring the two distinct pictures:

First, a certain time obviously elapsed between the appearance of the star and the magi's arrival at Bethlehem via Jerusalem. This conclusion is significant on the premise that the star appeared at the time of the birth. Though some Jewish lore conceived of a star preceding the Messiah's birth, Matthew leaves the impression that the star coincided with the birth by narrating the inquiry of the learned pilgrims—"we have seen his star" (*Matthew* 2:2)—right after the birth account. The "new star" on the Western Hemisphere was a sign of Christ's birth (*Helaman* 14:5; *3 Nephi* 1:21). So although the shepherds near Bethlehem and the wise men "from the east" were informed of the Nativity the same night, they were separated personally by the barrier of long distance. However, distance and therefore time need not be exaggerated. The magi probably gained knowledge of Messianic expectations from direct contact with Jews of the dispersion. Of various possibilities (e.g., Babylonia), reasonable travel time from the appearance of the star can be reckoned in weeks, not necessarily many months.

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²Burton, Ernest Dewitt and Mathews, Shailer, *Constructive Studies in the Life of Christ*, rev. ed., 1901; University of Chicago Press, Chicago, Illinois; page 44.

¹(For Course 10, lesson of February 14, "Wise Men of the East"; for Course 14, lesson of January 31, "The Nativity"; and of general interest.)
²Kenyon, Frederic, *The Text of the Greek Bible*, 1937; London, England; page 232.

Second, the pilgrims' inquiry for the "King of the Jews" aroused only the motive of survival in the wily Herod, whose rule depended upon ability to sense a plot and eliminate every rival. So he was obviously preoccupied with "what time the star appeared" (*Matthew* 2:7), an attempt to identify this potential successor. When the magi left without naming the infant, Herod employed the device of obliterating Jesus' age class. Thus the execution of the children of Bethlehem "two years old and under" (*Matthew* 2:16) sets an extreme limit of time between the initial appearance of the star and the departure of the wise men. This theoretically corresponds to the age of Jesus when these visitors returned—if Herod calculated closely. Yet



that ruler always demanded protection, not precision. He must be given grim credit for framing an order with no loopholes, such as the obvious tendency of parents to claim earlier birthdates. Since his irrationally vindictive mind probably added much additional time, the age of his victims (which is not altogether clear) only tends to show that the magi came later than birth without defining how much later.

Third, the shepherds viewed the new infant at the manger because (literally translated) "there was no place at the inn" (*Luke* 2:7). But Matthew describes the homage of the wise men with the normal Greek term for "house" or "dwelling place" (*Matthew* 2:11), a meaning uniformly used throughout his Gospel. The context in *Luke* of temporary quarters appears in contrast to this term.

In summary, a close reading of *Matthew* requires at least some weeks to elapse for the wise men to reach the infant Jesus, gives a wide margin of possible time, and implies a change of home for the young child before the appearance of the magi. At this point in-

ferences from *Luke* permit some precision, for there is recorded the visit to the temple for ritual purification 40 days after the birth (*Luke* 2:22; *Leviticus* 12:1-4). Some have suggested that Mary would not have given the offering of doves or pigeons had the wise men come with rich gifts in the intervening time (*Luke* 2:24; *Leviticus* 12:6-8). In any event, it is clear that *Luke* describes no threatening atmosphere when the child was brought to Herod's capital. But the opposite surrounds the appearance of the magi and its consequences—not only must they have communicated apprehension from the king's overconcern, but Joseph was directly warned to flee from the murderous ruler (*Matthew* 2:13, 20-22). The temple visit after this is both illogical and contrary to divine direction. Therefore, there is wide agreement among students of this issue: the wise men came to Bethlehem after Jesus' presentation in the temple, which postdated the birth 40 days. How long after is unknown. Although some have allowed almost two years, a time close to the temple presentation is more historically consistent and therefore generally favored.

But just beyond the horizon of objective history there may remain insight from the pattern of the events themselves. Since so many circumstances surrounding Christ's infancy were divinely guided, one should ask what was being achieved through them. In the providence of the Father, the infant Jesus came into the world as a transient, evidently for the sake of personal anonymity. The advent of the Messiah was announced at the heart of Israel to the low and high by messengers most suited to impress each. But the specific identity of the Christ as Jesus was effectively removed from public view between the time of infancy and His adult ministry. The means of this temporary concealment was the multiple moving of the Lord's family—from Nazareth to Bethlehem, then to Egypt, and back to the outlying Nazareth. There a comfortable obscurity preserved the boy's physical safety and freed His environment from the unnatural pressures of community knowledge of His Messiahship (*Matthew* 13:54-58). The young child did not remain at Bethlehem long enough to acquire the reputation of having lived there (*Matthew* 21:11; *John* 7:40-43). Possibly the move from temporary to more permanent quarters at Bethlehem minimized the publicity of His identity. But apparently it was not intended that Jesus' family stay long in the City of David—on this ground one would surmise that the wise men visited the Christ Child relatively soon after His presentation in the temple.

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THE SIGNIFICANCE OF

Miracles

IN

THE CHURCH TODAY

by Elder Spencer W. Kimball
of the Council of the Twelve

WHENEVER the true Church of God is on the earth there will be miracles. This Church possesses the Holy Priesthood, the power of God given to man to act for Him, and it is available to every man who magnifies His priesthood. Every soul who is properly baptized into the Kingdom of God will receive the Holy Ghost as a companion, an inspirer, a revealer. The baptism, preceded by true repentance of follies and transgressions, is the development of faith in God.

Miracles are of many kinds. Perhaps the greatest miracle is the testimony — an experience which, as Webster says, transcends our knowledge of the known laws of nature. To know that God the Father lives, that Jesus of Nazareth is the very son of God and that the doctrines promulgated by Him are divine and exalting is a phenomenon inexplicable by human reasoning; for the testifier may be unable to prove his assertion or demonstrate his sureness by any physical senses. He may never have seen, heard, nor touched a Deity, nor have seen nor heard anyone who had; yet, with a total conviction amounting to an absolute knowledge, he bears witness that he knows.

The person who does not have such an assurance may question the sincerity of the testifier; but the Lord, Jesus Christ, has promised all:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

And again:

... Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven [has revealed it to you]. (Matthew 16:17.)

A testimony is a personal revelation — one of the important gifts — and may be enjoyed by every soul who will pay the price.

Revelation is a miracle and is manifested through dreams, visions, inspiration and visitations. In every dispensation the people of God have had guidance from their Creator through this miraculous medium.

(For Course 14, lesson of February 28, "Miracles in Galilee," lesson of April 3, "More Miracles in Galilee," and lesson of April 17, "Four Miracles"; for Course 6, lesson of January 31, "Faith Makes Us Strong"; and for Courses 26 and 28, lesson of April 10, "Faith.")

The Church, organized by the Lord in Jerusalem, had constant revelation until the apostasy took away the whole: the Church, the Holy Ghost, the priesthood and consequently, the miracles.

Other wondrous events take place, such as speaking in and interpreting of tongues, casting out devils, healing the sick, the lame and the blind and raising the dead. In the approximate three years of the earthly ministry of the Lord, Jesus Christ, there were many such unexplainable occurrences — so many that a large following of people trailed Jesus everywhere He went. Many of the followers had an uncontrollable curiosity and an obsession to see the unusual and were more interested in what He did than in what He said for them to do.

Not only did the Lord raise the dead, as in the case of his friend, Lazarus, but Nephi, the leader in the meridian of time, raised to life his brother, whom the mobs had stoned to death. Elijah raised the widow's son to the youthful bloom of life. Peter raised to life Tabitha, who was mourned in death. The lame have walked; the blind have seen; those possessed of evil spirits have been released. Incurable diseases have been cured in all dispensations when the priesthood was on the earth and when men had the true Gospel as their guide and followed its teachings.

A question often asked is: "If miracles are a part of the Gospel program, why do we not have such today?"

The answer is a simple one: We do have miracles today — beyond imagination! If all the miracles of our own lifetime were recorded, it would take many library shelves to hold the books which would contain them.

What kinds of miracles do we have? All kinds — revelations, visions, tongues, healings, special guidance and direction, evil spirits cast out. Where are they recorded? In the records of the Church, in journals, in news and magazine articles and in the minds and memories of many people.

The rationalist continues: Many people are administered to and are not healed. That is true, as it has been in all times. The Saviour went to His own home town "And he did not many mighty works there because of their unbelief." (Matthew 13:58.) Jesus ex-

plained that of the numerous widows in Sarepta, to only one was Elias sent; and that of the many people suffering the dread leprosy in Israel, only one, Naaman, was cleansed at that time. Of the numerous people, possible friends and acquaintances of Jesus, who died during the years of His ministry, we have record of very few whom the Lord raised from the dead. It was never intended that all should be healed or that all should be raised from the dead, else the whole program of mortality and death and resurrection and exaltation would be frustrated.

However, the Lord does make specific promises: Signs will *follow* them that believe. He makes no promise that signs will create belief nor save nor exalt. Signs are the product of faith. They are born in the soil of unwavering sureness. They will be prevalent in the Church in about the same degree to which the people have true faith. God is the same yesterday, today and forever. He is unchangeable. Whenever a people really believe, there will follow miracles. The Lord has said:

And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.

He who hath faith to see shall see.

He who hath faith to hear shall hear.

The lame who hath faith to leap shall leap.

And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear their infirmities. (Doctrine and Covenants 42:48-52.)

If not appointed unto death, the individual with sufficient faith will be healed. But the healing is not always instantaneous. There may be gradual restoration, but it will be the miracle of the Lord. One may be attended by physicians of skill, and it is still the miracle of the Lord. Too numerous to mention are the "signs" or miraculous recoveries of people for whom the physician has done his all and the patient has been given up to die. Organs have adjusted without surgery, body processes have become normal without treatment and many serious diseases have been forestalled by administration; yet, such miracles are not always recognized as miracles.

Rationalization is the enemy of faith. As the one increases, the other decreases.

How many people have been healed after both medical treatment and administration by the priesthood? And where is the credit given? Usually to the doctor. In some cases the healed one acknowledges the hand of the Lord in His miracle for a while; but memory is short, and soon he is speaking in high

praise of the wonder drugs, efficient hospitals and skilled physicians. Similar to this was the case of the ten lepers who were cleansed by the Lord. Nine took the healing as a matter of course, not even returning to say thanks. Only one, recognizing the miracle and the miracle-giver, returned to worship.

And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. (Luke 17:17, 18.)

"He would have recovered anyway," some rationalists say after a healing. Some also forget that the mass of scientific knowledge possessed by the skilled practitioner has been known by the Lord, the Master Physician, since the beginning and has been released to diligent researchers in modern times. They overlook the fact that every herb and substance have been in existence since Adam. They fail to realize, above all, that the Creator placed in each body the power to heal itself. Physicians can cleanse, disinfect and sew up a wound; but only the power of creation, which is a part of every child of God, can heal the wound. Our skilled scientists are assistants to the Lord in His work of healing and re-creation, and how grateful we are for these scientists!

To admit the absence of miracles among a people is to acknowledge that faith has deteriorated, that lives are not in harmony and that the true Gospel is not among them, for true faith will always bring the signs.

To seek a miracle is to be classed with the Pharisees and Scribes to whom the Saviour said: "... An evil and adulterous generation seeketh after a sign; ..." (Matthew 12:39.)

... Wo unto him that shall deny the revelations of the Lord, [says the prophet Mormon] and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

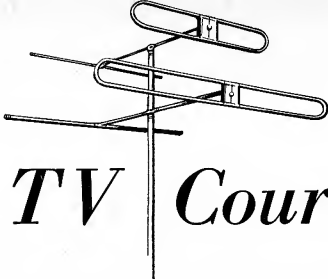
Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; ... (3 Nephi 29:6, 7.)

The prophet Mormon said to his people, who had likewise rationalized themselves out of faith and the attending miracles:

... O all ye that have imagined up unto yourselves a god who can do no miracles, ... God has not ceased to be a God of miracles.

And if there were miracles wrought then [in the day of the apostles], why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold,

(Concluded on page 400.)



Show your TV Courtesy

YOUNG Jimmy Brown burst into the house through the back door and made a beeline for the television room. Jimmy was very earnest about getting to the room first, because he had a favorite program that he *must* see. But there was a race to win, for his sister and younger brother had different ideas as to what constituted the *best* television program. Often there was much scampering, verbal battles and sometimes just plain lack of courtesy in deciding who was to watch what and when.

Jimmy's mother, Mrs. Brown, became increasingly flustered as the months went by. She had her husband to think about, too. He liked the sports events and nearly always pouted about the matter when the children overwhelmingly voted him down. "Seriously," Mrs. Brown confessed, "it has created discord between my husband and the children."

Mrs. Brown had one other problem. Her older daughter, Jane, had become unalterably converted to educational television and felt that she should be allowed certain hours of the week to indulge in this medium. Mrs. Brown felt a sympathy toward this point of view. She, herself, was interested in a course on "Shakespeare," which was currently being offered over the educational channel.

There is a solution for the Brown family's television problem, but it is not an easy one. It has to do with courtesy. There is a growing concern on the part of thinking families that television, instead of becoming an effective instrument for "togetherness," has become an instrument causing disharmony. This need not be, and the solution will test the ability of families to work

out schedules and to respect the rights of its individual members.

How nice it would be for the family to include television programs as part of its weekly family discussion! This kind of planning has worked — admirably in one particular family. These people spend some time during their family meetings to appraise the current television schedule: everyone participates. On their television menu they have a portion of drama — selected with discrimination; a portion of comedy and variety entertainment; something from the children's and teenagers' categories; and something from the sports world.

Times are set for the family to watch together. The younger children, who have to be in bed earlier than the rest of the family, are considered in the family schedule. The family participates together in enjoying the television programs brought into the home; and for them, the medium has contributed greatly to their spirit of "togetherness" and family harmony. The essence of this excellent family entertainment philosophy is "nothing in excess" and "fair play."

Of course, any kind of planning for family fun and enjoyment must be supervised. This requires a parental discipline. Children who are allowed to watch television any time their desires dictate will have little sympathy with such a plan. Restraint and order in home supervision of anything is an excellent formula and is one that thinking parents and children will endorse. Selfishness and lack of courtesy are found in families where restraint is lacking, where the "first-come, first-served" idea is encouraged instead.

The idea behind television courtesy is that selfishness in selecting various programs for viewing must be ruled out and family harmony endorsed by planning and mutual agreement.

(For Course 25, lesson of February 21, "What the Family Can Do for Recreational Maturity"; for Course 1, lesson of January 10, "We Have Joy at Home"; for Course 4, lesson of February 21, "Being a Good Family Member"; for Course 6, lesson of March 13, "Pencemakers—And We Make Others Happy"; and of general interest.)

*Brother Campbell is the program director at KSL Radio and is associate director of KUED, the University of Utah television station.

When Selecting Programs



Don't let your family TV viewing schedule be determined by the one who can get her hand on the dial first. Such a means of program selection will result in disagreement and friction between family members.

Do spend some time each week planning a careful TV viewing schedule in which each family member has a say in program selection. This method will lead to TV enjoyment as a wholesome recreational medium.

When Lighting the TV Room



Don't let conflicts arise as to whether lights in the TV area stay on or off. If someone wishes to participate in other activities requiring light, he should move to another part of viewing room or the house.

When Selecting TV Volume



When Leaving the TV Room



Don't turn the volume of the TV set so loud that it irritates those not watching it and causes the neighbors to hear television without turning on their sets. Keep the volume in a pleasant and comfortable range.

Don't walk between the viewers and the TV set when leaving the room. If there is no other route by which to leave, walk swiftly by that area without pausing to take a final look at the TV picture.

When Using the Piano and TV



Don't allow confusion to invade your home because the piano and TV are in the same room, causing the TV to be turned louder, the viewers to strain harder to hear and the pianist to hit the keys with extra force.

Do enable your family to enjoy the TV and the piano at the same time by installing earphones on your set. Single phones are about \$4.50 a set and double phones are about \$12.50. See your TV dealer for details.

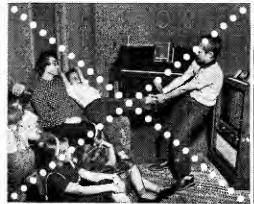
When the Dinner Hour Arrives



Don't ignore Mother in her call to join the family at dinner. Many meals become cold before they are eaten, and many mothers become discouraged and frustrated as well-planned menus are spoiled by TV.

Do come immediately when Mother calls the family to dinner. Turn the TV set off so that mealtime can be enjoyed quietly and without the anxiety that will result if someone wants to see what he can hear.

When Finding a Seat in the TV Room



Don't come into the TV room after everyone else is seated and try to take over a chair that is already occupied. Attempting to remove another from his place may be the beginning of an unpleasant incident.

Do bring an extra chair for yourself when you come into the TV room after everyone else is seated and you see there are no more chairs available. This will enable those already watching to remain undisturbed.

When Company Comes



Don't leave a visitor standing at the door ungreeted except by a call from across the room, half ignoring him in the hope that maybe he will leave so he will not disturb the television program you are viewing.

Do greet your visitor at the door and make him feel welcome in your home by inviting him in and sitting down to converse with him. Unless the guest wishes to watch TV with you, the set should be turned off.

When Using the Telephone and TV



Don't ignore nor scowl at Mother when she answers the telephone and asks that the TV volume be turned down. In her attempt to get results she may raise her voice, much to the discomfort of her caller.

Do turn the TV volume down as Mother answers the telephone. Mother should then excuse herself from her caller while she takes the phone to another room where she will not disturb her family unnecessarily.

When Bedtime Arrives



Don't disregard the clock where young children and their TV habits are concerned. Avoid the common practice of parents and older children sleeping while young children eagerly watch the late, late show.

Do set a time limit on TV viewing. The youngest children will go to bed first, and the older ones will watch for a while longer with the volume turned down so as not to disturb those who are sleeping.

• • •

MIRACLES IN THE CHURCH TODAY

(Concluded from page 397.)

I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust. (*Mormon* 9:15, 19, 20.)

God is the same today as in days of old. Should there be fewer miracles today than in former times, it indicates reduced faith — the substitution of rational-

ism for faith. The Holy Ghost is here. The priesthood is among us in many households. The blessings come about in proportion to the righteousness. Perhaps the Lord limits our power to the size of our faith and our judgment. Limitless power in the hands of the unwise could be like an explosive bomb in the hands of a child. Miracles are in the Church today in great numbers, as in other times. They are spectacular and common, as in other ages. They are confirmatory evidence of the divine Gospel. Combining the same elements in the same proportions brings a never-failing result. Living the Gospel may be relied upon to bring the same blessings always. And signs shall *follow them that believe*.

LET TIME BE A FRIEND

by Earl J. Glade

LIFE can be much more enjoyable and fruitful if we look at time as a friend rather than as an enemy. To those of us who learn early to manage and use our time well, time becomes a blessing beyond price. Under proper time-management the 25,550 days of man's life expectancy assuming a 70-year life span, can be stepped up possibly to the equivalent of a life span of one hundred and more useful years in terms of work achieved.

With the advent of the atomic era and its terrific velocities, timekeeping became increasingly important. Now we have the molecular clock, which uses the gyrations of ammonia gas molecules as the basis for measuring time. Atomic timekeeping is said to be far more accurate than systems which use the earth and the stars. The earth is said to be imperfect as a timekeeper because it is gradually slowing down in its rate of rotation.

Today, hundreds of engineers are toiling early and late with our present system of measuring time to give 177,000,000 Americans, scattered over 50 far-flung states, the most accurate time available.

Time measurements are made by the United States Observatory at Washington, D. C. These signals are distributed to about 2,500 various release points throughout the United States of America by the Western Union Telegraph Company.

Since Jan. 22, 1923, KSL Radio in Salt Lake City, Utah, has broadcast these time signals. The signal is corrected for lag; that is, for the one-fifth of a second or thereabouts that it takes the electrical impulse to come from Arlington, Virginia, to Salt Lake City. Then it trips an oscillator in the KSL studios and a 1,000-cycle note is broadcast, superimposed on the program which is on the air at the time.

All of this concern about time must surely make it clear that time is precious beyond words.

Great leaders almost always are time conscious. Napoleon was a brilliant example. He personified promptness and expedition. President David O. McKay is an outstanding exemplar in this field. His organization of a heavy, daily working schedule and of his appointments reveal rare expertness in time management and evaluation.

With accurate Standard Time now available all over the United States and with the use of electric

clocks, schools, churches, businesses and industrial executives are commencing their activities precisely on time. Likewise, most of them are quitting on time.

Sunday School executives and teachers may well recognize that they are late if they are due to report at 10:30 and rush in at exactly that moment. They are not ready physically, mentally nor spiritually to go forward. It will take them at least 10 minutes to achieve a proper mind-set.

Sunday School superintendencies at their once-a-week meetings should ask themselves: "How can we fill every one of our 5,400 seconds Sunday morning with spiritual and mental enrichment? How can we prepare and conduct our worship service so that our Heavenly Father will be pleased to accept it as worthy devotion and dedication?" The superintendencies will find their answers if they plan thoughtfully and prayerfully.

The prayer recorded as the pattern given by Jesus takes one-half minute to utter reverently. Two and one-half minutes is an important period of time. If there are 400 Sunday School members present, two and one-half minutes represent sixteen and two-thirds person-hours. Elder Richard L. Evans' four-minute sermonettes are world famous. Lincoln's Gettysburg address takes about one minute to read.

This ostensible evaluation of time in Sunday School and its being respected will be joyfully approved by every student. Extended announcements, which no one can remember, indicate poor leadership and are time-consuming. They should be mimeographed, put on the bulletin board or carried home for the entire family's careful reading.

The sacrament solemnly commemorates for us the Saviour's agonizing death and atoning sacrifice. Priests and deacons should be serious, humble, reverent and reasonably expeditious in their important assignments.

The great institution of Sunday School can be made an increasingly joyous and spiritually profitable experience for old and young if the superintendency and teachers organize and manage their school time. Order is said to be one of heaven's first laws. Time management will go a long way to make for splendid order.

With the entire Sunday School student body conscious that the 90 Sunday School minutes are priceless and with each person participating accordingly, the matter of making the utmost constructive use of that time can be brought more effectively into sharp focus.

(For Course 23, lesson of February 7, "Teaching Ideas Involving the Physical World"; and of general interest.)



RECREATION-

an expression of what we believe

by Harold Glen Clark*

RECREATION may mean many things to Latter-day Saint parents. However, we can all agree that it is an expression of those things we like to do in the hours beyond those required for our employment or schooling. This expression is an opportunity to renew our strength and refresh our spirits.

Just *what* we will express grows out of our basic beliefs. Recreation is as a man thinks in his heart. Believing the Word of Wisdom to be advice from our Father in heaven, or believing that we are His spirit children with the divine urge for spontaneity, laughter, adventure and creativity, determines in part the kind of recreational activities we seek.

Recreation for Latter-day Saints is not an afterthought. Playtime activities are deliberately planned, aiming toward balance and growth through the finer, more satisfying expressions of what we sincerely believe. The capacity to enjoy recreation must be cultivated. This attitude is in opposition to the philosophy of activities to "kill time," afford temporary escape from boredom or engage in some cheap binge "which gets us away from it all" but leaves us exhausted the next day.

Recreation which involves our families concerns us first and foremost. Family living provides a wide range of playtime opportunities for all ages and seasons. Family recreation helps Dad, Mom and the children enjoy and appreciate each other, but it never materializes unless deliberately sought after and put on the agenda.

The First Presidency of the Church, beginning with President Joseph F. Smith, has encouraged us to establish the home evening as a type of recreation in Latter-day Saint homes. But the joy and exhilaration of this event comes only to those who plan for it. Brother and Sister Monroe J. Paxman have published a resourceful,

(For Course 25, lesson of February 7, "A Full Religion Requires Recreation," and lesson of February 14, "The Nature of God, Recreation"; for Course 19, lesson of December 6, "Practical Religion"; for Course 1, lesson of January 10, "We Have Joy at Home"; for Course 4, lesson of March 27, "Our Obligation to the Family"; for Course 20, lesson of March 13, "Your Own Family"; and for Course 23, lesson of February 7, "Teaching Ideas Involving the Physical World.")

*Dr. Clark is a member of the Young Men's Mutual Improvement Association general board. He is professor of Education and dean of Adult Education and Extension Services at Brigham Young University. He holds the following degrees: B.S., BYU, 1928; M.S., University of Southern California, 1934; and Ed.D., George Washington University, 1942.

stimulating, how-to-do-it book under the title *Family Night Fun*.¹ This book opens up new vistas of family fun.

Turning from home recreation to the Church, we see the wise provision for recreation for every age group.

How kind and understanding our Father in heaven is in providing for every legitimate play need for His children! How important it is for parents to work hand in hand with the Church!

Primary begins with the little 4-year-old *Sunbeams* with their finger plays. Then come the *Stars* at age 5 and the 6-year-old *Rainbows*. The *Co-pilots* and *Top Pilots*, the *Home Builders* and *Trail Builders* go up the age-group scale to age 12. What father is not thrilled with the Daddy Date night with his young daughter or the handiwork brought home from Primary by his little son?

The 12-year-olds are graduated into the exciting symbolism of the *Beehive* and *Boy Scout* activities of our Mutual Improvement Association and conclude their MIA work with the *Young Marrieds* and the *Mutual Study Group*. Between these are the budding *Mia Maids* and the adventuresome *Explorer* groups with fun programs for 14-year-olds, the *Ensign-Laurel* activities for the sophisticated 16-year-olds, followed by the mating-age groups known as the *M Men* and *Gleaners*.

Running through this wide variety of Church recreational activities is the spirit of prayer and the worship of God. Speech, dance, sports, athletics, drama and music activities are referred to as spiritualized recreation.

We would do well to eliminate one club or work-a-day world assignment and spend an MIA evening with our families. It might relieve our tensions.

Like the Church, our community needs our help in planning and conducting recreational events which make our town a better place in which to live. Coordinating councils need to be organized to avoid competition between home, church, school and civic recreational events. Parents have an obligation to work on the city recreation boards and Fourth of July parade-planning committees, etc.

In all these types of recreation, Latter-day Saint parents see the opportunity to build people. We seek the kind of recreation which makes strong the spirit and body of man and becomes an expression of life at its best.

¹Paxman, Shirley B. and Monroe J., *Family Night Fun*, 1959 edition; Deseret Book Company, Salt Lake City, Utah.



Perform Tasks at Hand "To work out one's salvation is not to sit idly by, dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either to self or to others to be bestowed as a just and beneficent Father may determine."¹

¹McKay, David O., "Individual Initiative," *Pathways to Happiness*, 1957; Bookcraft, Inc., Salt Lake City, Utah; page 129.



There Is No Royal Road "There is no royal road to any learning, no matter what it is. There is no royal road to any righteous living, no matter who you are or where you are. There is no royal road to anything that is worthwhile. Nothing that is deserving of earning or of cherishing comes except through hard work. I care not how much of a genius you may be, the rule will still hold."²

²Clark, J. Reuben, Jr., "No Easy Road to Learning," *Our Leaders Speak*, 1957; Deseret Book Company, Salt Lake City, Utah; page 32.



All Truth Can Be Ours "There is no realm of knowledge we are in any wise prohibited from exploring. It is all ours to procure. [There is] no law by which we are bound that we cannot discover if we seek and search diligently therefor. All truth is ours to acquire. How unlimited, how unboundless is the area of our intellectual pursuits."³

³Moyle, Henry D., from an address, "Unto Every Kingdom a Law Is Given," given to the Brigham Young University student body on Oct. 13, 1953.

THE PRIVILEGE OF IMPROVEMENT



The Potentialities within Us "I would like to give it as my opinion that the greatest waste there is in the world is not the devastation that goes with war; nor is it the burden of expense that follows crime; nor is it both of these put together. The greatest waste there is in the world is that people — you and I — live so far below the level of our possibilities."

"... The greatest values in the world are those great potentialities within ourselves. The most profitable thing that any one of us can do . . . is to develop those qualities that too often lie undiscovered and undeveloped in human beings."⁴

⁴Sill, Sterling W., "Possibilities for Character Development," *Our Leaders Speak*; page 3.



Value of Difficulties "I see no evidence that the Lord God intended that any of us should live effortlessly. All the evidence is to the contrary, including his commandments . . . Some things could be too easy. Some of the difficulties of learning, of doing, of living, whether we can like them or not at the moment, have their purpose and are for our good; and, indeed, we should not grow nor develop without them."⁵

⁵Evans, Richard L., "Importance of Work," *Our Leaders Speak*; page 193.



Thoughts Are Tools "Thoughts are the tools with which we shape our character, just as truly as a great sculptor with chisel and mallet chips and chips on the rough marble until it is shaped, perhaps, into a Moses, or a David; a splendid and perfect work of art. Just so every thought is shaping our character and, consequently, shaping our destiny and our lives. Therefore, the result is, in all our thoughts, the creation of a character. It is character that holds the world together; . . . character is the power that moves the world, and that achieves the greatest things."⁶

⁶Morris, George Q., from an address, "The Importance of Habits," given to the Brigham Young University student body on May 20, 1953.

(For Course 20, lesson of February 25, "The Privilege of Improvement"; for Course 19, lessons of December 6, 13, 27, "Practical Religion"; and for Course 25, lesson of January 10, "The Blessedness of Work," lesson of March 27, "Growth Has a Price," and lesson of April 10, "The Nature and Meaning of Education.")

PHOTO AND ART CREDITS

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Ray Kooman; photos; 398, 399, 400, 414, 415.

398 — William F. McDermott family, Cannon Ward, Cannon Stake; mother, Lorraine; children, Ricky, Robyn, Becky, Lourie, Roni, Rachelle and Luke.

414, 415 — James (Jimmie) Garth McGee, age 5, son of Mr. and Mrs. Garth McGee of the Rose Park Second Ward, Rose Park Stake; Michael (Mickey) Kaye Browning, age 4, son

of Mr. and Mrs. A. Kaye Browning of the Rose Park Fourth Ward, Rose Park Stake; Sharon Faye Dilley, age 5, daughter of Mr. and Mrs. Norman W. Dilley of the Rose Park Second Ward, Rose Park Stake; Dawn Marie Taylor, age 4, daughter of Mr. and Mrs. Don C. Taylor of the Cannon Third Ward, Cannon Stake; Lynette Joyce Browning, age 1, daughter of Mr. and Mrs. A. Kaye Browning of the Rose Park Fourth Ward, Rose Park Stake.

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Dorothy P. Handley; art; Flannelboard Insert, 408.

Sherman T. Martin; art; 410, 416, 418, layouts.

Leland VanWagoner; photos; 414, 415, 421.

414, 415 — Lois Anderson, age 5, daughter of

Mr. and Mrs. Ralph Anderson of the Lehi Sixth Ward, Lehi Stake; Kyle Zimmerman, age 6, son of Mr. and Mrs. S. Rex Zimmerman of the Lehi Fifth Ward, Lehi Stake; John Nichols (Nicky) Webb, age 6, son of Mr. and Mrs. Karl E. Webb of the Lehi Third Ward, Lehi Stake; Maryann Phillips, age 6, daughter of Mr. and Mrs. Jean L. Phillips of the Lehi Fifth Ward, Lehi Stake; Debra (Debby) Hadfield, age 4, daughter of Mr. and Mrs. Heber Hadfield of the Lehi Third Ward, Lehi Stake.

421 — Joyce Wallberg, Course 2 teacher in the East Sturtevant Ward, Highland Stake.

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Dick Carter; art; photo retouching.



Teacher Improvement Lesson—
Monthly Preparation Meeting, January, 1960
by O. Preston Robinson

IT IS OUR OBLIGATION TO . . .

Involve others in Gospel living

THE responsibility to encourage others to live the Gospel is the second most sacred charge given to us by the Saviour. The first is to live the Gospel ourselves.

When a certain lawyer asked the Saviour: "... which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew 22:36-39.*)

On many occasions, Jesus made it clear to His disciples that if they loved Him they would keep His commandments. Loving the Lord and keeping His commandments is our first great obligation; for unless we live the Gospel, we cannot teach it to others.

When the Saviour had finished His mission, His final instructions to His disciples were: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: . . ." (*Matthew 28:19, 20.*)

It is clearly obvious from these instructions and from many others throughout the scriptures that all of us have a serious and glorious obligation to live the Gospel and to involve others in living it.

Influence of Living the Gospel

Some time ago an intelligent, high-principled young lady, whom we shall call Marsha, wished to enroll in a university where she could do advanced study. Having graduated with honors from an eastern college, she wanted to attend a school where, in addition to studying under outstanding teachers, she would have the opportunity of associating with capable and industrious stu-

dents of good character. She knew of the excellent reputation of a certain university on the West Coast and was persuaded, because of the quality of this school's academic work, that here she would meet such fellow students. She applied for admission and was enrolled in graduate study at this university.

Unfortunately, Marsha soon learned that many of the students she met, although having superior intellects, did not exhibit character traits of which she could be proud. Yet, in one of her classes, she became acquainted with Joyce, a young lady so "different" that she attracted Marsha's interest and friendship.

Joyce was friendly, cheerful and extremely self-assured. She exhibited a remarkable peace of mind and seemed to know exactly what she wanted out of life. When asked how she maintained this cheerful, confident point of view while so many of the other students seemed confused and uncertain, Joyce replied:

"I really didn't know that I was different. But, if you think I am, it must be because of my family and my Church."

Marsha then asked about Joyce's Church; and, after learning that the latter was a member of the Mormon faith, Marsha requested that she might meet Joyce's family and attend her Church.

Marsha became a regular attender at Latter-day Saint services, accepted the Gospel and was later baptized into the Church.

A Knock on a Door

Some years ago a young Mormon missionary in France knocked on an apartment door. The door opened about six inches and out peered a white-faced, elderly-looking woman. She accepted the brochure offered her by the missionary and closed the door.

A week later, on his second round of tracting in the area, this experience was repeated. Again, the door was opened only slightly and was closed after the brochure was taken inside.

This went on for several weeks before the young missionary was invited inside. He then learned why this woman was so pale and looked so old. She had lost her husband and two sons in the war and had resolved to live out her life as a recluse. She rarely left her apartment. Errands were done for her by her neighbors, who also brought her groceries and other household needs.

Responding to the Gospel teaching from the missionary and from his companions, this lady soon began to develop a new point of view toward life. After a few months, she ventured out to attend one of the Sunday Church meetings. Soon she became a regular attendee and within a short time was baptized. With the new hope the Gospel had given her, color flowed back into her face; and the appearance of age with which she seemed to have been wrapped disappeared to reveal a relatively young, vital woman.

These two stories illustrate the influence the Gospel can and does have on those who accept and apply it. These examples also illustrate the tremendous responsibility and opportunity we have to involve others in Gospel living.

The Power of Example

What can we do to encourage others to experience the joys and satisfactions of Gospel living? How can we help involve others in living the principles and teachings of the Saviour?

Without doubt, the clearest answer to these questions is to live the Gospel ourselves. Jesus was the world's most effective teacher because He combined example with precept. He led the perfect life and never attempted to teach anything that He did not practice Himself. His life exemplified and put conviction into His teachings. To all of us He said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16.)

We have countless and frequent opportunities to influence others by our actions. When we might least expect it, others are watching and are being influenced by what we do or say, or fail to do or say.

A short time ago, I was traveling by plane in Austria. Beside me in the plane sat a United States Army officer. As soon as he learned that I was from Salt Lake City, he asked if I knew Captain He said that this young man and his wife and family had been closely associated with him in an army camp in Germany. He so admired these young people and the principles by which they lived and the way they taught their children, that he wanted to know more about the Church that helped people adhere to such high standards.

What can we do to involve others in Gospel living?

We can be consistent Latter-day Saints. We can live the Word of Wisdom. We can refrain from using vulgar or profane language. We can be "... honest, true, chaste, benevolent, virtuous, ..." and do good to all men. (*Thirteenth Article of Faith.*)

The Importance of Precept

Having determined to live the Gospel ourselves, the next best way we can encourage others to accept and live it is through *precept*. A Gospel precept is instruction or teaching designed to influence the conduct of others and to encourage them to understand Gospel principles, so that these principles might be applied to their lives.

The greatest organized group of preceptors in our Church is the more than 5,000 full-time missionaries who are preaching the Gospel throughout the world.

These, together with the approximately 3,000 part-time stake missionaries, are preaching the Gospel every day to all who will receive them and listen to their message. During 1958, some 33,330 searchers for the truth were converted and baptized by these missionaries and by those who assisted them, and this number is constantly growing.

To Teach, We Must Know

Every member of the Church can add power and strength to the missionary force by teaching others the Gospel and by encouraging them to live it. Before any teacher can teach effectively, however, he must *know*. We all have a sacred obligation to gain knowledge. We have been exhorted to search the scriptures and to teach and learn from one another. "And ye shall know the truth, and the truth shall make you free," (John 8:32.) "The glory of God is intelligence, ..." (Doctrine and Covenants 93:36.)

The great Sunday School organization is dedicated to teaching the Gospel to the entire Church. We can learn the Gospel principles by regularly attending our Sunday School sessions. We can also learn in the other great teaching organizations and assemblies established in the Church for the benefit of the members. We should study and pray and seek learning from all good sources. Only in this way can we gain the knowledge we must have in order to be effective and wise teachers.

Regarding our obligation to involve others in Gospel living, let us remember the Saviour's words. He said: "... whosoever shall do and teach them [His commandments], the same shall be called great in the kingdom of heaven." (Matthew 5:19.)

And furthermore, let us remember:

... If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (Doctrine and Covenants 18:15.)

This is the immeasurable blessing of fulfilling our obligation and our opportunity of involving others in Gospel living.

RESPONSIBILITY OF A SUNDAY SCHOOL TEACHER



Teaching is the noblest profession, for in the teacher's hands lies the destiny of nations.

A REAL teacher loves people. If he does not, he should not be teaching. Teaching is the noblest profession in the world. In the teacher's hands lies the destiny of nations. In the *Reader's Digest* of June, 1957, is a tribute to an 81-year-old teacher, Calla Edington Varner, written by Irving Ben Cooper, Chief Justice of the Court of Special Sessions in New York City. He, among hundreds of Calla Varner's former pupils throughout the country—from admirals, senators and judges, to cab drivers—revere this high school teacher "... who mixed love with learning. She equipped the mind all right, but never to the neglect of the soul. She always stood by the classroom door as we filed out. Sometimes she would smile at me, sometimes merely pat my shoulder; but every day she gave me a message of faith: she believed in me."

This came from a onetime poor, immigrant boy, whose father had brought "his brood of five children from the slums of London" when this boy was 8. Growing up in abject poverty, unloved, with no one to confide in, this scared boy started in high school in St. Joseph, Missouri. He wore ragged, patched, hand-me-down pants and felt "unwanted and different from the neighborhood kids." There he was met by the smiling, understanding, superlatively-great teacher, Calla Varner. Now he is one of the greatest judges in New York City.¹

Such is the opportunity of a teacher! There is no more important calling. And the basis of effective teaching is love.

The Sunday School teacher must do an even greater job for our Heavenly Father in the brief, weekly Sunday School hour. He does not have five days a week and several hours per day to instill training in his students. Responsibility? Opportunity? Where is there greater?

Speaking of the opportunity of the Sunday School teacher, President David O. McKay has said:

Leading youth to know God, to have faith in His laws, to have confidence in His Fatherhood and to find

(For Course 23, lesson of December 13, "Developing Love for the Gospel," and lesson of April 3, "Your Stewardship," and of interest to all Sunday School teachers.)

¹Statement given before the Sunday School Conference on Oct. 11, 1959.

²See Cooper, Irving Ben, "Salute to a Teacher," *Reader's Digest*, June, 1957; pages 154-160.

solace and peace in His love—this is the greatest privilege, the most sublime opportunity offered the true educator.²

That opportunity is yours, beloved Sunday School teachers. The responsibility required to fully meet that opportunity is yours. Like Calla Varner, you must love your pupils so much that you will acquaint yourselves with their individual problems and aspirations. You must teach them to know God, to love God and to seek His help at all times by example as well as by precept.

The late Adam S. Bennion, one of the great teachers of the Church, when asked how long he spent in preparing one of his stimulating Sunday School lessons said: "It usually takes me from three to five or more hours to get a lesson ready to teach—thorough preparation and most earnest prayer." Dedication!

I shall never forget these words of President McKay in discussing the Sunday School convention film "Feed My Sheep," and one of his Primary teachers, Sister Mozell Hall:

I remember standing with other boys by the side of her horse just before Primary opened, and noting how high the water mark came on the side of the saddle.

She had crossed the South Fork River at "high water-tide" in the springtime in order to keep her appointment with her class that afternoon, and in our childish minds we pictured her as risking her life to come from the old Co-op farm to teach us.

Strong as was our respect for her heroism, I think it was her vital interest in the personal life of each one of us that really won our love and confidence. Her lessons were always vividly interesting, and she taught the eternal principles with faith and simplicity. . .

Many, if not all, of the particular lessons she taught are forgotten, but her ideals of honesty, respect, obedience, dependability and reverence were guiding influences through childhood and youth. Such can be the inestimable influence of a teacher upon a child whose confidence she has gained.³

Such dedication and such preparation should be the goal of every Sunday School teacher. The responsibility of so inspiring your pupils every time you meet them and of so patterning your life in accord with such teachings, is your responsibility and opportunity as a Sunday School teacher.

²McKay, David O., *Pathways to Happiness*, 1957 edition; Bookcraft, Inc., Salt Lake City, Utah; page 309.

³McKay, David O., "Feed My Sheep," *The Instructor*, Vol. 92; September, 1957; page 272.

BM15b



BM17



BM14a



BM15a



"Nauvoo, the Beautiful"

THE STORY

Quashquema, Venus, Commerce, Nauvoo — what do these words mean to us? Perhaps to Latter-day Saints, the word, *Nauvoo* brings to mind the beautiful city which the Mormon Pioneers were forced to leave before their trek across the plains to Salt Lake Valley.¹ To trace the origin and history of this city is an interesting undertaking.

Nauvoo, situated on the east bank of the Mississippi River, was once an Indian village called Quashquema. The Fox and Sac Indians had some 400 to 500 lodges at the head of the rapids where Nauvoo was later built. In our imagination we can see these red men going on hunts while their women planted maize or pumpkins.

It was there that Captain James White, desiring to obtain possession of these lands, traded 200 bags of corn for the Indians' vast acres. The red men left their lands and went west across the Mississippi into Iowa.

The first post office in Hancock County was established where Nauvoo now stands and was named Venus. This name was later changed to Commerce.

It was at Commerce in 1839 that the exiled Mormons from Missouri decided to build a city. Six houses stood on the swampland at Commerce — three frame houses, two block houses and one stone house. The land was covered with trees and bushes, but most of it was so wet that a person could scarcely get through; and it was almost impossible for a team of horses to cross the swampy area. The Prophet Joseph Smith believed that by draining the land, and with the blessings of our Heavenly Father, this land could be made into a suitable city. Land was purchased from Hugh White, Dr. Isaac Galland and others.

As the poverty-stricken Saints entered Commerce, their impoverished condition along with the unhealthy climated encouraged a scourge of malaria. Many became ill and died. As soon as a city government could be established, it became necessary for the low lands to be drained and timber removed from them. The name, Commerce, was changed to Nauvoo at the suggestion of the Prophet Joseph Smith. He explained that the word, Nauvoo, is of Hebrew origin and means a beautiful situation or place.

Nauvoo did, indeed, become a beautiful city, not only because of its setting on the Mississippi River, but because it was well planned. The Saints built many lovely buildings and homes. The Nauvoo Temple, dedicated in 1846, was among the larger buildings west of the Allegheny Mountains. The cost of the building exceeded a million dollars. It was nearly demolished by fire in 1848 and the temple ruins were later leveled by a tornado in 1850.

The Mansion House was built as a residence for the Prophet's family. It also served as a public hotel until the Nauvoo House, a proposed hotel, was planned and built. However, the Nauvoo House was never completed.

(Continued on opposite back of picture.)

¹(For Course 11, lessons for December; and for Course 29, lesson of December 13, "Contributions of Joseph Smith.")

²Nauvoo Chamber of Commerce Brochure.





Detail from Mural Painting
by **Edward T. Grigware.**

Reproduction by The National
by Whitehouse & Sons, Ltd.

NAUVOO THE BEAUTIFUL

"Nauvoo, the Beautiful"

THE STORY (Continued)

Nauvoo grew rapidly. In seven years it became a city of almost 20,000 people. The prominent and great of the day came to enjoy the Saints' hospitality.

"Whenever Nauvoo staged a special celebration, the citizens from neighboring towns were eager to attend. Special excursion boats from distant towns visited the wharf at Nauvoo, unloading their passengers and anchoring nearby until the happy visitors were ready to return to their quiet hamlets along the river."²

The good fortune of the Saints did not last long, however. Due to the continued persecutions and mobbings to which they were subjected in the winter of 1845-1846, the Saints began their exodus to the Rocky Mountains. The sufferings of these brave people were many and great. They left lovely homes and verdant farms to go to a land where they could find religious freedom. Nauvoo became a deserted, desolate village.

What happened to Nauvoo in the years after the Mormons left?

In 1849, a colony of French settlers called Icarians arrived in Nauvoo to try out a communistic plan of living. They abandoned their project about seven years later.

Soon after, a colony of German immigrants came to Nauvoo and left its imprint on the village. These industrious people made a vineyard of Nauvoo, covering its slopes and fields with grapevines.

Throughout the years people have made pilgrimages to Nauvoo to see its historic points of interest.

This city has never returned to the glory it experienced long years ago under the guidance of the Prophet Joseph Smith; but to Latter-day Saints it will always be known as Nauvoo, the beautiful.

THE PICTURE

This picture gives one a feeling of peace and serenity. A boy is enjoying his fishing on the banks of the Mississippi, with the beautiful city of Nauvoo off in the distance, its temple standing high. Nauvoo became a land of plenty, the people prospered and all were serene.

But this condition was only the calm before the storm. Ugly faces of jealousy, prejudice and intolerance looked down on the Saints to take away their peace and tranquility. The Prophet and his brother were murdered. The enemies of the Church became more bold and destructive. Finally, under their new leader, Brigham Young, the Saints began a trek to their new home in the Salt Lake Valley.

—Hazel W. Lewis.

²E. Cecil McGavin, *Nauvoo, the Beautiful*, 1946; Stevens & Wallis, Inc., Salt Lake City, Utah; page 75.



BM13a

BM13c

BM16

BM13b

BM14b

Christ among the Nephites

PART TWO

by Marie F. Felt



Jesus called Nephi and other good and faithful men to Him and gave them authority to baptize people in His name, that these people might be saved and inherit their Father's kingdom.

IT had been a glorious day among the Nephites; for Jesus Christ, of whom the prophets had spoken for so long, had actually come among them. He had descended from heaven. They had heard their Heavenly Father's voice as He spoke and introduced Jesus as His Beloved Son in whom He was well pleased. They had seen and felt the wound in Jesus' side and the nail prints in His hands, and they *knew* that He had been crucified and hung on a cross near Jerusalem.

As He stood among them, Jesus spoke kindly and softly. He asked Nephi, the wonderful and faithful Nephite prophet, to come to Him. "And Nephi arose and went forth, and bowed himself before the Lord. . ." (3 Nephi 11:19.)

Flannelboard figures to be used with story. (To remove flannelboard insert from magazine, bend staples open and remove center spread picture, then slip off insert which should be mounted on flannel and cut out.)

Then Jesus told Nephi to arise and stand before Him. At that time Jesus gave him the power and authority to baptize people in His name. He also called other good and faithful men to work with Nephi and gave them this same authority. These men, with Nephi as their leader, were to be the 12 disciples of Christ among the Nephites.

So they would understand the proper method of baptism, Jesus said unto them, "... Behold, ye shall go down and stand in the water, and in my name shall ye baptize them." He instructed them as to the words they should pronounce when baptizing a person, and told His disciples to "... immerse them in the water, and come forth again out of the water." (3 Nephi 11:23, 26.)

Again Jesus spoke to the people. He told them to listen carefully to the teachings of the 12 men whom He had chosen, for they would be teaching the word

(For Course 9, lesson of December 6, "Christ Among the Nephites"; and for Course 2, lesson of February 7, "Jesus Will Live Forever.")

of God. They also would have the authority and power to baptize them, and He said, "... blessed are ye if ye shall believe in me and be baptized, . . ." (3 Nephi 12:1.)

Jesus further counselled them to be kind to one another; to forgive one another; to live each day as their leaders would teach them to live. He also taught them how to pray.

The Saviour continued to teach them, but He knew they did not fully understand His words. He told them to go to their homes and to think about all they had heard. He counselled them to ask their Heavenly Father, in the name of Jesus Christ, for an understanding of what He had said. [End of Scene IV.]

As Jesus prepared to leave, He could see that the people were in tears; they did not want Him to leave. It was so wonderful to have Him among them. Looking at them kindly and gently, Jesus said, "Have ye any that are sick among you? . . ." He told them to bring all those who were lame or blind or crippled or who might be deaf or afflicted in any manner whatsoever. "... Bring them hither," He said, "and I will heal them, . . . for I see that your faith is sufficient that I should heal you."

Quickly and gratefully the people responded to the Saviour's invitation. "... With one accord, [they] did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him."

So grateful were the people that they did "... bow down at his feet, and did worship him; and as many as could come . . . did kiss his feet, . . . [and] did bathe his feet with their tears."

Jesus spoke again, and "... commanded that their little children should be brought. So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; . . ."

"... And he took their little children, one by one, and blessed them, and prayed unto the Father for them." (3 Nephi 17:7-12, 21.) [End of Scene V.]

Jesus then commanded the disciples to bring some bread and wine unto him. "And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave it unto the disciples and commanded that they should eat. And when they had eaten and were filled, he commanded that they should give unto the multitude."

This, Jesus told them, was to be done in remembrance of Him, that it would be a testimony unto the Father that they would always remember Jesus and what He had done for man. Following this the disciples partook of the wine and passed it to the multitude.

Jesus again spoke to the people, telling them to "... pray unto the Father in my name; And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you."

The time had come that Jesus was to return to His Father. Before He left, however, "... he touched with his hand the disciples whom he had chosen, one by one, even until he touched them all, and spake unto them as he touched them."

Now the people did not hear the words that Jesus spoke, "... but the disciples bare record that he gave them power to give the Holy Ghost. ...

"And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus.

"And while they were overshadowed he departed from them, and ... ascended again into heaven." (3 Nephi 18:2-4, 19, 20, 36-39. [End of Scene VI.]

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Jesus, standing. (BM12).¹
- A multitude of people. They are listening to Jesus as He teaches them (BM10).¹
- Sacrament cup and bread baskets. (BM13a, BM13b and BM13c.)
- Some blind or crippled persons. (BM14a and BM14b.)
- Little children of various ages. (BM15a and BM15b.)
- Several disciples in the act of passing the sacrament to the multitude. (BM16.)
- Nephi, kneeling. (BM17.)
- (These figures are to be mounted on flannel and cut out and then employed as the story unfolds.)

Order of Episodes:²

Scene IV:

Scenery: An outdoor scene in the land of the Nephites.

Action: Jesus (BM12) is seen on one side of the flannelboard. The multitude (BM10) is seen on the other side. They are facing Jesus as they are being taught. The prophet Nephi (BM17) is called by Jesus to come forward and receive instructions on how to baptize. Jesus chooses 11 others (BM16) who are to serve, with Nephi as their leader, as the 12 disciples of Christ among the Nephites.

Scene V:

Scenery: Same as Scene IV.

Action: Jesus (BM12) is seen healing the sick and afflicted (BM14a and BM14b) as the multitude (BM10) looks on. Following this He blesses their little children (BM15a and BM15b).

Scene VI:

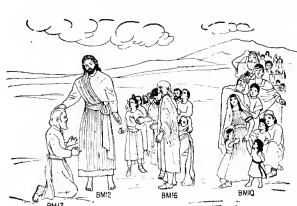
Scenery: Same as Scene IV.

Action: Jesus (BM12) administered the sacrament. The bread and wine (BM13a, BM13b and BM13c), are passed to the multitude by the disciples (BM16). He tells them to do this often in remembrance of Him. Following this, Jesus tells the multitude (BM10) that it is time for Him to return to His Father. As Nephi (BM17) kneels near Jesus, He ascends into heaven.

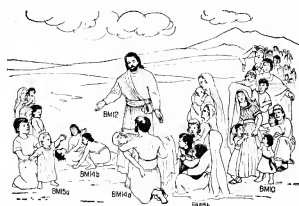
¹These figures of Jesus and the multitude are found on the flannelboard story insert of the November, 1959, *Instructor* as an element of Part I of this story.

²Scenes are continued from Part I of this story. See the November, 1959, *Instructor*, pages 371 and 372.

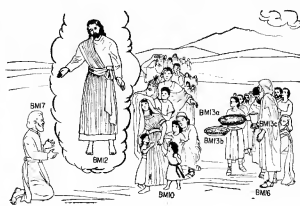
Suggested Scene Staging



Scene IV



Scene V



Scene VI

For Part I of Story—

Part I of the flannelboard story, "Christ Among the Nephites," and the accompanying flannelboard figures appeared in the November issue of *The Instructor*. Additional copies of the November issue are available at the Deseret Sunday School Union

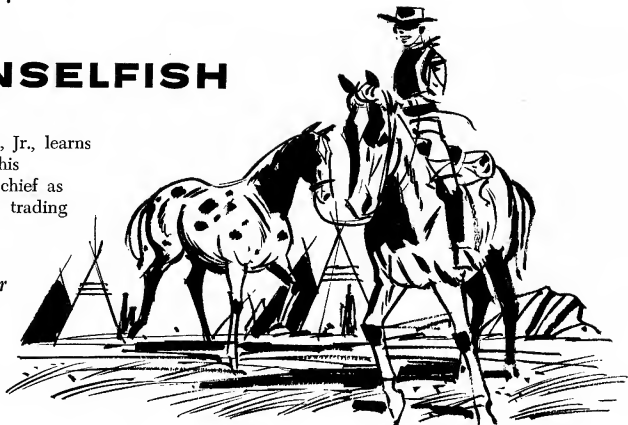
office, 50 North Main, Salt Lake City, Utah; and at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, for 35 cents a copy.

Many called Jacob Hamblin
"friend" because . . .

HE WAS UNSELFISH

Young Jacob Hamblin, Jr., learns
a lasting lesson from his
father and a Navaho chief as
the boy completes his trading

by Nettie E. Taylor



THE virtue of unselfishness has proven itself many times as a tool of friendship and love, as well as a barrier against danger and evil.

An outstanding example of true selflessness was found in the life of Jacob Hamblin. For thirty years or more Jacob was a missionary to the Indians of Utah, Nevada and Colorado. He went fearlessly and unarmed into hostile and friendly camps, serving these people faithfully and long. His love for and service to the Indians, and his personal vow never to speak anything but the truth to them, made him one trusted and respected among them.

The following incident is one of many which exemplify the faith the Indian people placed in their unselfish friend, Jacob Hamblin.

"During the spring of 1875, not only the Navahos, but other tribesmen converged on Kanab [Utah] to trade for horses. A Navaho chief named Frank came to Kanab and made his camp about where the cemetery is now located. As the chief and his family came through town they called to see Jacob and told him what they wanted. Jacob assured Frank that he could have a horse the next day, as soon as he (Jacob) could go to the fields and make the selection. The following day Jacob rode into his yard and called to his 10-year-old son, Jacob, to take the horse to the Navaho chief and

bring back the blankets in exchange as he had an appointment to keep at that moment. Jacob, Jr., with his 7-year-old brother, Walter, mounted their ponies and led the horse to be traded to the Navaho's camp. The story of what happened was later told by Jacob, Jr., and retold by Walter, as follows:

"One day my father sent me to trade a horse with an old Navaho Indian chief. I was a little fellow; and I went on horseback, leading the horse to be traded. The old chief came out and lifted me down from my horse. I told him my father wanted me to trade the horse for some blankets. He brought out a number of handsome blankets; but as my father had told me to be sure and make a good trade, I shook my head and said I would have to have more. He then brought out two buffalo robes and quite a number of other blankets and finally, when I thought I had done well, I took the roll on my horse and started for home. When I had shown the blankets to my father, he unrolled them, looked at them, and then began to separate them. He put blanket after blanket into a roll and then did them up and told me to get on my horse and take them back and tell the chief he had sent me too many. When I got back the old chief took them and smiled. He said, 'I knew you would come back; I knew Jacob would not keep so many; you know Jacob is our father as well as your father.'"

(For Course 8, lesson of February 7, "The Selfishness of Lot"; for Course 4, lesson of March 20, "Love One Another"; for Course 6, lesson of February 21, "Truthful—And We Are Strong and Free"; and lesson of March 13, "Peacemakers—And We Make Others Happy.")

—Corbett, Pearson H., *Jacob Hamblin the Peacemaker*, 1952 edition; Deseret Book Company, Salt Lake City, Utah; pages 385, 386.



PUT REVERENCE IN YOUR SUNDAY SCHOOL

Let These "Memorandums" Help

IT has been said by our beloved President David O. McKay that the greatest manifestation of spirituality is reverence: "Reverence is profound respect mingled with love.

"... We go to the Lord's house to meet Him and to commune with Him in spirit. Such a meeting place, then, should, first of all, be fitting and appropriate in all respects..."

The planning of the worship service by the superintendent becomes

much more significant when considered in light of the advice of our leaders. Eleven plans of order for the worship service exercises are outlined in Chapter 5 of *The Sunday School Handbook*, March, 1959, edition. These plans have been printed as the new edition of the "Sunday School Superintendent's Memorandums." Through the use of these forms, it is sincerely desired that every superintendent approach the ideally-conducted Sunday School as nearly as possible. A description of this Sunday School so conducted is found in a statement from President McKay:

"In the best conducted Sunday Schools of the Church, self-government is manifest in every procedure; and fundamental principles of good conduct, worship, and devotion are exemplified in every exercise. That school approaches nearest the ideal, in which the superintendent finds it unnecessary even to say a word by way of direction from the moment when the bishop makes his announcements for the day until the classes march to their respective classrooms."

—Superintendent Lynn S. Richards.

¹McKay, David O., *Pathways to Happiness*, 1957 edition; Bookcraft, Inc., Salt Lake City, Utah; pages 258, 259.

²McKay, David O., *Gospel Ideals*, 1953 edition; *The Improvement Era*, Salt Lake City, Utah; page 217.

Aaronic Priesthood Attendance at Sunday School

SUNDAY School superintendents are requested by the Presiding Bishopric's Office to furnish to their bishop or branch president, after the last Sunday School class of each calendar year, the names of all boys 12 to 21 years old who have attended Sunday School 75 per cent (39 times) of the Sundays of each calendar year. Then, if these boys have met the other prescribed requirements, they may receive an Aaronic Priesthood award. All Sunday School teachers of Courses 10 or 11 through 16 or 19 should inform their class members of this new requirement for receiving the Aaronic Priesthood award.

It is also requested that the bishops be furnished this list on a monthly cumulative basis and that the names of those boys who have attended from 90 to 100 per cent of the time be specially starred.

—General Superintendent
George R. Hill.

COMING EVENTS

Dec. 6, 1959
Sunday School
Sunday Evening Program

• • •

Dec. 20, 1959
Sunday School
Christmas Worship Service

• • •

Jan. 3, 1960
Pupil Advancement;
New Courses Begin

• • •

Jan. 17, 1960
"100%" Sunday

A New Book for Your Sunday School Library

A NEW book for all Sunday School libraries is *I Saw Another Angel Fly*, by Carter E. Grant. This new volume of Church history, written primarily for young people, will be sought after and used by Sunday School teachers throughout the Church because it is explicit, exact, inclusive and very readable. It is so indexed that the data can readily be found. We recommend it for all Sunday School libraries as well as for the home library. This book sells for \$3.50 at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

If the parent volume, *The Kingdom of God Restored*, by the same author, is not already in the Sunday School library, we would recommend that it be purchased also and placed there. It is also available at the Deseret Book Company for \$4.

—General Superintendent
George R. Hill

Answers to Your Questions

Elective Adult Course

Q. In what respect is Course No. 25 (Parent and Youth) elective?

A. It is suggested that either Course 24 or 25 should be offered each year in every school large enough to support it. They are elective in the sense that the individual adult may choose whether to take this course or another adult course. There is a mistaken idea by some that the election is with the superintendent as to whether or not the course will be offered. (*The Sunday School Handbook*; January, 1958, edition; page 36.)

Adult Class Enlistment Responsibility

Q. Are class officers responsible for enlistment in the four adult classes in the Sunday School?

—Alberta Stake.

A. Yes. After a member of the ward superintendent has called together the class officers to divide up the potential list of all adult members of the ward among the four courses, the class officers are then responsible for the enlistment work with the persons in their groups under the direction of the teacher. (*The Sunday School Handbook*, January, 1958, edition; page 60.)

Memorized Recitations

COURSE NO. 8
for February 7, 1960

To be memorized by students in Course No. 8 during January and recited in the worship service February 7 (taken from Course No. 8, *Old Testament Stories*):

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle,

and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them."
—Genesis 1:26, 27.

COURSE NO. 14
for February 7, 1960

To be memorized by students in Course No. 14 during January, and

recited in the worship service February 7, (taken from Course No. 14, *The Message of the Master*):

"... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."
—Matthew 18:3, 4.

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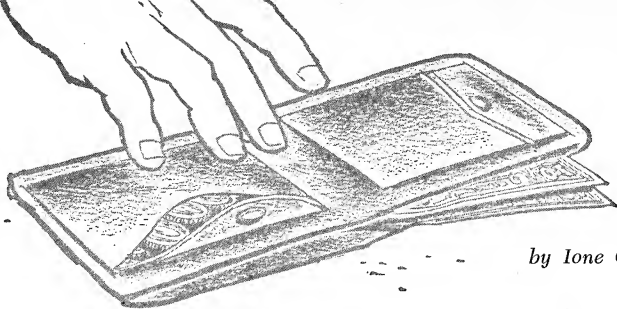
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The

by Ione Goasland*

Editor's Note: The following anecdotes collected by Sister Goasland on the joy of being trusted are real incidents involving young children. The names, however, have been changed.

Jack's Reward

Jack was whistling as he rode his bicycle slowly down the street, stopping at each house to deliver the morning paper.

He had folded most of his papers, but now when he reached down into the bag, these were all gone. As he got off his bike to fold more, he saw something black lying on the lawn. He walked nearer, and he could see that it was a wallet. He picked it up and opened it. There were three silver dollars, two quarters and one half dollar in the coin side and two ten-dollar bills in the other side — twenty-four dollars!

Jack looked around to see if he could see anyone who might have lost it. No one was in sight. "Twenty-four dollars — that's a lot of money! I could buy some new shoes and some new clothes for school. That would be great!"

He picked up the papers and started to put the wallet in his coat pocket when the thought came to him: "This money isn't mine; I just found it. I am a Scout, and a Scout is honest. How will I be able to look my Scoutmaster in the face when I give the Scout Law and come to the part where it says: 'A Scout is Trustworthy'? This money belongs to someone, and maybe he needs it a lot. I've got to find the owner."

He looked around again to see if he could find a clue as to its ownership. "The wallet was on the lawn near the garage. Someone must have dropped it as he got out of the car. It must belong to someone in this house."

Jack walked up to the house and rang the doorbell, but no one came. He rang again and waited. Still no one came. So he decided to put the wallet in the mailbox. He knew someone would be sure to find it there. Then he picked up his papers again and rode off whistling.

Later, a lady and a small girl came up the walk anxiously looking for something. It was Jane Brown and her grandmother. "It just isn't here, Grandma; I've

looked everywhere. Maybe you left it in the house," said Jane hopefully. "Let's go in and look."

Jane and her grandmother looked in every room, but there was no wallet. "Maybe we could advertise," said Jane. "I'll write a letter to the newspaper and ask them to help us find it." She wrote the letter and took it out to the mailbox. As she opened the box, she shouted: "Grandma! Look what I've found!" and she held up Grandma's black wallet.

Grandma could hardly believe her eyes. She opened the wallet and counted the money. It was all there. Tears rolled down Grandma Brown's face. "Oh, how thankful I am you found it, Jane. I wonder who could have put it there. God bless him. He is a very honest person. We must find him and let him know how glad we are."

Jane phoned the neighbors to see if they knew who had found the wallet. One of the neighbors said, "I saw Jack, your newsboy, bring your paper. Maybe he found it."

When Jane called Jack's home, his father answered; and Jane explained to him how the wallet had been found and they wanted to know who had returned it. They would like to give him a reward. Jack's father said he had not heard anything about it, but he would ask Jack. Jack quickly answered, "Yes, Dad, I found the wallet, but I don't want a reward. Remember, I'm a Scout and a Scout is trustworthy and honest."

Jack's father looked lovingly at his son as he said, "I'm mighty proud of you, Son, for being so trustworthy; but you do have a reward."

"Yes," said Jack, "I have a reward. I am happy inside because I did right. That's the best kind of reward."

* * *

The Broken Window

"I wonder if you could help me," said Mrs. Taylor as she sat down in the principal's office. "You see, we live right next to your school, and last night while we were away someone broke our large window in the front room. We would like to find out who did it. I heard that there were several boys playing ball on the

(For Course 6, lesson of February 14, "Trusted—And We Are Happy," and lesson of February 21, "Truthful—And We Are Strong and Free"; Course 4, lesson of February 21, "Being a Good Family Member.")

*Ione Goasland is principal of the Beacon Heights Elementary School in Salt Lake City. She has received her B.A. degree from the University of Utah and is now working on her M.A. degree. She is a member of the Ensign Stake Sunday School Board.

Joy of Being Trusted

schoolyard at the time, and I was wondering if one of them could have broken it. It has been broken several times before, and we are quite unhappy about it."

Miss Arnold, the principal, hoped that it was not one of the boys nor girls from the school; but if it was, she wanted to find out quickly so the window could be fixed. She wanted the neighbors to like the school and to feel that it was a good neighbor.

"I'm very sorry about the window, Mrs. Taylor," Miss Arnold said. "I'll certainly try to find some information about it. The boys and girls in the school are very cooperative, and I'm sure they will help us. I will call you and report any information I can get."

"I'll try the fourth grade," Miss Arnold thought. "That's where they start to play ball." She walked down to the room thinking it would take a lot of courage for anyone to speak up and say he had broken the window. She hoped he would before anyone else told on him.

She walked into the room and waited until the spelling lesson was finished. Then she explained about the broken window and asked if anyone could give any information about it. Not one hand went up. No one seemed to know anything about the problem. Miss Arnold's hope faded a little. She went to the other fourth grade and explained again. Then she asked, "Does anyone know anything about it?" One hand went up. "Mike, do you know anything about it?" queried Miss Arnold.

Mike stood up a little straighter and taller than usual, it seemed, and answered in a clear voice, "Yes, Miss Arnold, I broke it. I was throwing the ball at the fence. I threw it harder than I had expected, and it went over the fence and hit the window. I didn't think it hit hard enough to break the glass, but I guess it did. I'm sorry I did it. I'm willing to pay for it." And Mike sat down.

All eyes turned to look at Mike with surprise when he said he had broken the window; but as he talked and told them he was willing to pay for it, admiration reflected in their faces. Mike could be trusted. He had the courage to tell the truth.

The window was replaced. Mike worked hard to earn the money to pay for it, but he had also earned the respect and admiration of his friends.

The Helpful Neighbor

"David," called Mother as she carefully measured some sugar into a bowl. "Would you please run over

to the grocery store to get some things I need? I'm putting up some strawberry jam, and I just can't leave."

"You bet," said David. "I'll go to the store. I like strawberry jam. Sure wouldn't want you to spoil it."

Mother gave him a list of what she needed. "Hurry, won't you, dear. I need the wax to put on the jam before it cools. I'm not sure how much all this will cost, but here's ten dollars. You can put the change in my purse when you come back."

David took the shortest way to the grocery store so he could get back quickly. He liked to go to the grocery store. There were so many things to see. Cookies and pie and cake and candy and even toys — all kinds of things that a fellow would like to buy.

David walked quickly around to find all the things Mother needed. He came upon some airplane models. "Boy, this is a beaut," he thought. "I'd sure like one of those to put together. A real motor!" He stopped to read the directions. It would stay up in the air ten minutes! Now he really did want it. The last plane he had would only stay up three minutes.

He began to think how he could get it. He didn't have any of his own money. Maybe Mother wouldn't miss it if he used some of her money. She had said she didn't know how much the things would cost. She wouldn't know the difference. David picked up the model and put it in the grocery cart and went over to the check stand.

Mr. Rogers, David's next-door neighbor, was standing in line just in front of David. He smiled and said: "Hello, David! Looks like you're helping your mother with the grocery shopping. She's a fine lady, and she certainly thinks you're a wonderful boy. She told me she could trust you with anything."

Suddenly David lost interest in airplane models. He turned to Mr. Rogers and said: "I've forgotten something. I'll have to go back." He turned and hurried back to the toy department.

"Yes," he said to himself as he put the airplane back on the shelf. "I've forgotten something — forgotten to be honest with myself and Mother. I'm so glad Mr. Rogers came along to remind me that Mother trusts me and that I never want to disappoint her."

Somehow the groceries didn't seem very heavy. He noticed what a beautiful day it was and how the birds were singing. He started to run. "I can make it home in 'jig time,'" he thought, "and the strawberry jam won't be spoiled."



Jimmie's hamsters fill their cheek pouches with grains from the table. They have a clean cage and get plenty of exercise. When a new litter is born, the mother must be kept well fed so she will not eat her young.



Though skunks should not be bathed too often, Mickey insists his pet needs a bath now. This animal was de-scented by a veterinarian. His diet consists of table scraps and dog or cat food.



Lois loves to pet and care for her white rabbit. She makes sure his sturdy, wire rabbit pen is kept very clean; and she feeds him on rabbit pellets and greens. Her pet also needs plenty of clean water.

BY CARING FOR PETS WE LEARN TO

OUR Heavenly Father loves all our little animal friends and has taught us that we should love them, too. Today we find animals of all kinds helping to make our homes happier places and giving us pleasant companionship.

In city dwellings we find small animals of many different types — cats, birds, fish and even skunks.

Larger animals often cannot be sheltered in the

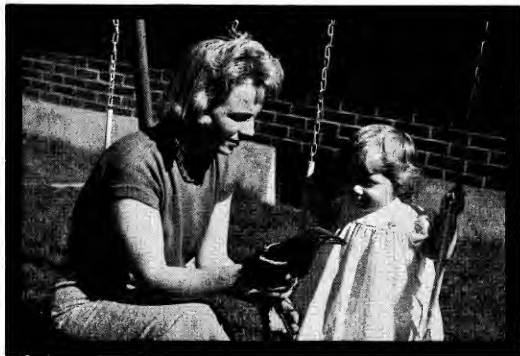
city, but they have wonderful homes with plenty of room in the country. Ponies, lambs, bunnies and dogs make fine pets here.

It is important that we give special care to our animal friends, so that they are happy and well. With each picture are instructions on how to tend certain pets.

By learning how to care for pets and then properly doing so, we learn to care for others. This training will help throughout our lives as we accept new responsibilities over other animals and then people.

—Nettie E. Taylor.

(For Course 1, lesson of February 14, "Familiar Animal and Bird Babies"; for Course 2, lesson of January 17, "Adam Named the Animals"; for Course 4, lesson of March 13, "Blessings That Come to a Family"; and for Course 6, lesson of March 6, "Helpful—and Show Others the Way.")





Sharon and her parakeet have become very good friends. She keeps his cage clean and out of drafts. She feeds him bird seed and clean gravel and alternates parakeet treat with special conditioning food.



Kyle feeds his goldfish once a day and changes the water in the bowl at least twice a week, using room temperature water. The pet's bowl is large enough so that the fish can keep on growing.



A well-brushed and well-fed cat makes a fine pet for Dawn. When her cat goes outdoors, she removes his clothes so he will not catch himself in trees nor on fences. At night she brings him inside where he has his own box.

CARE FOR OTHERS

BELOW LEFT

Lynette and her pet magpie are teaching one another to talk. The magpie has a clean cage which is kept out of drafts and which is placed so the bird can get adequate sunshine and still have some shade. This pet eats meat and table scraps.

BELOW CENTER

Nicky always feeds his collie with special care, plays with him to keep him healthy and happy and has taught him to stay away from cars. This dog wears a license in compliance with city ordinances, and he has had his distemper inoculation. He also receives a periodic hygiene checkup.



ABOVE

Debby's pet lambs are almost as tall as she is because they have had good pasturage with adequate shelter during bad weather. The lambs have been docked; and when they are old enough, they will be carefully sheared.

LEFT

Maryann has taught her pony many tricks and has given him good care: a balanced diet including hay, oats and sugar lumps; careful brushing; a clean saddle and bridle and good pasturage with a shelter where he can stand up. Whenever the pony's shoes wear out, he gets new ones.



THE SPIRIT VERSUS THE LETTER IN MUSIC

Senior Sunday School Hymn for the Month of February



“**R**EDEEMER OF ISRAEL”; author, William W. Phelps; composer, Freeman Lewis; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 195.

In the interpretation of the printed page of music, as in all life, “. . . the letter killeth, but the spirit giveth life.” (*II Corinthians* 3:6.) Our young and sometimes untrained musicians, both organists and choristers, are naturally hesitant to take issue with the printed manner of music; and, therefore, they try to be correct by following the precise process of the printed notes.

The question is, what kind of liberties may be taken and still be in good taste?

For example, let us consider the hymn for this month. No rests are given. The composer is merely following a well-established custom; he knows that we will naturally breathe at the end of all phrases. Both the organ and the singers, according to natural comfort, take a quarter rest at the end of each phrase, even at the end note. This note will not be too short if we sing slightly slower during the last two measures.

Another example is Hymn No. 66, “How Firm a Foundation.” When singing the second stanza, third line, our aesthetic sense is disquieted if there is insistence on the letter of the rhythmic law. We can slow down during the word, “sea,” and then take a breath. This will give the equivalent of about six beats in this measure. The letter does not matter; it is, in any event, a faulty irregularity in the text. We should let people breathe in comfort rather than make them stumble here.

A third example is Hymn No. 68, “How Great the Wisdom and the Love.” When we hum this hymn a little faster than usual, we notice a rhythmic fault in the middle of the hymn, at the end of the second phrase. We notice that this is a three-measure phrase; the normal phrase is always four measures. If we hum it still faster, we will wish to insert the missing fourth measure. The word “high” should perhaps be held five beats. But this is obviously too long at the normal *andante* tempo of this music. That second phrase is too long with four measures and is now too short with

the printed three. To overcome this, a sensitive musician would be gentle on the rhythm and beat more slowly for the half note on the word “high.” The spirit of music is what matters, not the mere printed notes, which sometimes get in the way of the loveliness of music.

Hymn No. 101, “Lord, Accept Our True Devotion,” is a most interesting example — one not often found. This is the reverse situation. We hum this hymn at the slow tempo indicated, and the fourth and eighth measures will begin to be quite long. A wise and understanding musician will shorten these long measures just a trifle and so put everyone at ease.

In Hymn No. 118, “Now Let Us Rejoice,” a little broadening at the end of the third line is just as much in order as at the end of the sixth. It may perhaps be a little less at the end of the third, but still a slowing down for the last two notes with a short catch breath following will make it more comfortable.

We try very hard to record music by means of round, black notes on the five-lined staff, but the spirit of music cannot be put into printer’s ink. It is something that is courteous, coming from the heart. When we say “the heart,” we mean from our souls and our feelings — that kind, loving and beautiful part of us that we have inherited from our Heavenly Father.

“Redeemer of Israel” is one of the finest and most beloved hymns of the Restored Church today. It is warm poetry — fervent. Each phrase is worthy of our affectionate consideration, as it is addressed to the Redeemer of Israel, the Redeemer of the faithful. Let us sing it to Him — our King, our Deliverer, our Guide, our very all.

As we practice, we should keep in mind that there is probably no hymn more worthy of being memorized than this one. Would that our speakers might quote it more often with their sermons! They undoubtedly would if they had been encouraged to memorize it.

This is a hymn that is often sung at conference time when hymnbooks are not available. How proudly we will be able to sing when we know these stanzas confidently by memory!

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of February

"LOVING Care"; author, Nellie Poorman; composer, Franz Schubert; *The Children Sing*, No. 34.

Adult concerns often become frustrating experiences for children. Many children's radio and television programs, and much of children's literature, which are created by adults, have outer space as a theme. While children are fascinated by these stories, they are concerned with how the stories directly affect their lives. Some of the thoughts stimulated become frightening to young children.

Sunday School is a place where we can help children adjust to life situations. Here, surely, we need not delve into these mysteries which confuse children as well as ourselves; but we can make them all feel comfortable and secure with life in the world as we find it. "... Men are, that they might have joy" (2 Nephi 2:25) applies to children, too. Therefore, we must help them to see that the heavens are as much a part of our Heavenly Father's plan as is the earth. The scriptures tell us that "In the beginning God created the heaven and the earth." (Genesis 1:1; also, see Moses 1:37.)

Let us take the fears from outer space happenings and stories by giving our children the concept that heaven and earth are God's creations. He is mindful of all things, from the faraway stars to the tiny sparrows and each individual child — both night and day.

Nellie Poorman has portrayed

these ideas in the song, "Loving Care." Phrases from Franz Schubert's music have been used as the tune and accompaniment for these lovely thoughts.

To the Chorister:

Note the simplicity of the melody. The first three phrases are identical except for pitch. Teach the song by imitation, using the hand to denote the difference in the beginning pitch

only. Too many hand movements are meaningless to children.

To the Organist:

The melody should stand out, with the left hand being played accurately, smoothly and softly. Good quality singing by children is profoundly beautiful. Let it be heard without the accompaniment overshadowing the children's voices.

—Mary W. Jensen.

February Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."¹

¹Matthew 7:21.

FOR JUNIOR SUNDAY SCHOOL

"This is my commandment, That ye love one another, as I have loved you."²

²John 15:12.

Organ Music to Accompany February Sacrament Gems

GRAVE

LE ROY J. ROBERTSON

CHRIST'S CHURCH



IN THE MERIDIAN OF TIME

by H. George Bickerstaff*

Author's note: This article deals with one aspect of the Apostasy—Church organization and government. The Apostasy was gradual. No precise date can be assigned to its completion. In this article no attempt is made to differentiate between the primitive Church of Christ and the apostate Church.

DURING His lifetime, in the meridian of time, Jesus Christ restored His Gospel, which had previously been lost to the earth through apostasy, and commenced a church organization designed to further the preaching of that Gospel and the spiritual welfare of its adherents.

In inaugurating a divine institution comprised of human beings, the Saviour naturally found it necessary to give "line upon line, precept upon precept." He trained His humble followers by precept and example and gradually increased their priesthood power and authority. For example, early in His mission some priesthood authority must have been conferred upon His disciples because we read of them baptizing. (See *John* 4:12.) He later selected and ordained 12 apostles and 70 other men. (See *Matthew* 10:1-42; *Luke* 9:1-6, 10; 10:1-17.) Here was the beginning of an organization characteristic of Christ's Church. Subsequently, additional authority was given to Peter, James and John in the form of priesthood keys, this being done, according to the Prophet Joseph Smith, on the Mount of Transfiguration.¹ (See *Mark* 9:2-9.) Thus was set up the pattern of a presidency of three, with Peter as the head of the three. Later the power to bind and loose on earth, with corresponding effect in heaven, was given to the 12 apostles. (See *Matthew* 18:18.)

The need to sustain and develop the organization after the Saviour's death was clear to the apostles, who proceeded immediately to fill, by the appointment of Matthias, the vacancy in the quorum of the twelve caused by the defection of Judas. (See *Acts* 1:15-26.)

Church Growth

The Church at first seems to have been confined

¹(For *Church* 16, lessons of February 7 and 14, "Church of Jesus Christ in the Meridian of Time," and lessons of February 21 and 28, "The Apostasy"; and for *Church* 12, lesson of January 10, "Why Jesus Established His Church," and lesson of April 10, "Beyond Jerusalem.")
²Smith, Joseph, Jr., *History of the Church of Jesus Christ of Latter-day Saints*, Period I., Vol. III, revised edition; published by the LDS Church, 1948; page 387.

mainly to Jerusalem, where 3,000 people were added to the believers as a result of the spiritual manifestation of the day of Pentecost. (See *Acts* 2:41.) Such accretions of strength brought with them new problems. To solve one such problem, seven men were appointed to the Jerusalem church to take care of the temporal needs of members. (See *Acts* 6:1-6.)

Missionary work soon spread outside Jerusalem. An outstanding early Christian missionary was Paul, who, following his conversion, spent the rest of his life in tremendous missionary endeavor for the Church. Wherever he was successful in making converts, he set up branches of the Church, or churches, as they are usually referred to in the scriptures. Sometimes he would delegate trusted co-workers to establish or consolidate the organization of the churches. The church in Jerusalem was respected as the first one established; and, in addition, it had the benefit of the closer supervision of the apostles. It seems probable, therefore, that the build-up of the Church organization occurred first in Jerusalem (according to tradition, the first bishop was appointed there) and formed the pattern on which Paul and his companions based the organization of the churches they founded. Thus, in each church Paul sponsored he arranged for men to be ordained to the priesthood and for either a presiding elder or a bishop to be put in charge.

Church Offices

Paul's awareness that a divinely-inspired organization was essential to the building up of the Church is clear from his recorded speeches and writings. Perhaps his basic summary of the position is contained in his epistle to the Ephesians:

And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (*Ephesians* 4:11, 12.)

Thus the calling of men to the Church offices Paul mentions (and by inference to others he omits from this summary) was for the spiritual improvement and

*Research editor of *The Instructor*.

the edification of the members of the Church, both individually and collectively, and for the proselyting of the Gospel to those not already Christians. The ordinances essential for salvation, the preservation and perpetuation on the earth of the true doctrines of Christ, the proper administration of priesthood power and authority — all of which were essential for the “perfecting of the saints” — were clearly intimately related to, and largely dependent upon, the type of Church organization revealed by God Himself.

Paul makes several specific references in his epistles to offices he did not mention in the above quotation, the contexts indicating that men were already functioning in these offices. For example, he refers to the offices of bishop, elder and deacon, which formed the basis of the local church administrations. (See *Philippians* 1:1; *Titus* 1:7; *1 Timothy* 3:1, 8, 10; 5:17.)

New Testament details of Church organization and government are necessarily sketchy, but the picture which emerges is, in sum, broadly, as follows:

Peter was president of the Church. The apostles functioned in their calling of special witnesses for Jesus Christ; and, in addition, with Peter as the chief apostle, they constituted a body competent to determine problems arising in the Church. (See *Acts* 15.)

Elders (or presbyters) had been ordained in local Church communities for the spiritual functions associated with the Melchizedek Priesthood. In each church one of these would be made responsible for local administration as a presiding elder or bishop. His administration would be supported by the other elders and by the deacons. (Others, such as prophets, teachers and evangelists, apparently filled spiritual or proselyting functions; but it is not clear what part, if any, they played in the administration.)

Problems of doctrine, practice or administration, which inevitably arose in the growing Church could be settled by reference to the apostles.

Organization Decline

Here was a divinely-inspired organization intimately associated with the building and the preservation of the Church of Christ. What happened to it? Before long men had “. . . transgressed the laws, changed the ordinance, broken the everlasting covenant.” (*Isaiah* 24:5.) How did this come about?

Apart from the disappearance of the council of the twelve apostles, the decline in organization can be expressed in terms of three closely interrelated features of the early Church: the doctrine of common consent, the nature of the bishop's office and the relationship of the various churches to each other. The powers and pretensions of the bishop gradually enlarged. As they did so, democratic practices declined and eventually vanished. And the bishops of certain churches came to exercise jurisdiction over those of others.

The German scholar, Mosheim, comments on the early practice of common consent as follows:

The highest authority was in the *people*, or whole body of Christians; for even the apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood. . . The assembled people therefore elected their own rulers and teachers, or received without constraint those recommended to them. They also by their suffrages rejected or confirmed the laws which were proposed by their rulers . . . in a word, the people did everything which belongs to those in whom the *supreme power* of the community is vested.²

Under the concept expressed by Paul (See *1 Timothy* 3:1-7) the bishop was an unselfish leader of a local church. Mosheim writes:

. . . In this century [the first] and the next, a bishop had charge of a *single* church, which might ordinarily be contained in a private house; nor was he its *lord*, but was in reality its *minister* or servant; he instructed the people, conducted all parts of public worship, and attended on the sick and the necessitous in person; and what he was unable thus to perform, he committed to the care of the presbyters. . .³

The local churches in those early days were independent bodies in the sense that they were not subject to the control of any other local church. No one church had the power to give instructions or laws to another.

Central Direction Lost

The apostles recognized during their lifetime that the “. . . mystery of iniquity. . .” (*II Thessalonians* 2:7) was already at work — the apostasy already under way. There is no record of any replacements being added to the quorum of the twelve after the addition of Matthias (See *Acts* 1:15-26), though Paul, Barnabas and James are referred to in the New Testament as apostles. In process of time, all but one of the apostles [John] died or were martyred.

Central direction of the Church must, therefore, have dwindled and finally died during the first century, thereby facilitating the spread of the worst evils of the apostasy. (This non-perpetuation of the central authority was, of course, foreseen by the Lord, it being part of an apostasy amply predicted in scripture.)

After the apostles, the next most important administrative office was apparently the bishop's. It was natural that those who believed in Jesus Christ should wish to carry the message to others. After a while, bishops of city churches organized proselyting work in the neighboring countryside, building new churches in this way. It was also natural, perhaps, that these new churches should look to the city church for guidance. Mosheim states that those presiding over these rural churches constituted an intermediate class inferior to the bishops but superior to the presbyters.

²Mosheim's *Institutes of Ecclesiastical History*, translated by James Murdock, revision by James Seaton Reid, Seventh Edition; William Tegg, London, England, Century I, Part II, Chapter II, page 33. (Mosheim, the eminent German scholar, writer and preacher, was born in 1694 and died in 1755. A man of wide scholastic interests and abilities, he excelled in ecclesiastical history. His outstanding learning in this field makes him a widely-quoted author.)

³Mosheim's *Institutes of Ecclesiastical History*; page 35.

Church growth brought increasing problems, some inevitable, some man-made. In the absence of a central authority the practice arose of holding ecclesiastical councils, attended by the bishops of all the churches in the area concerned. These councils devised rules of doctrine and conduct operative on all churches within the confederation. In these provincial councils, one person naturally took the lead over the others; and there came into being the "metropolitan" bishop, who was normally from the chief city and was superior in rank to the other bishops in the province. The holding of these councils had become frequent events by the third century. They inevitably enhanced the power of the bishop and diminished the rights of the ordinary church membership. For, while at first the delegates considered themselves as merely representatives of their congregations, in time they exchanged the language of exhortation for that of command and dictated to the people the rules emerging from their deliberations.

Mosheim summarizes the position on this as follows:

These councils, of which no vestige appears before the middle of this [the second] century, changed nearly the whole form of the church. For in the first place, the ancient rights and privileges of the people were very much abridged by them; and on the other hand, the influence and authority of the bishops were not a little augmented.

At first, the bishops did not deny that they were merely the representatives of their churches, and that they acted in the name of the people; but by little and little they made higher pretensions, and maintained that power was given them by Christ himself to dictate rules of faith and conduct to the people.

In the next place, the perfect equality and parity of all bishops, which existed in the early times, these councils gradually subverted; for it was necessary that one of the confederated bishops of a province should be intrusted with some authority and power in those conventions over the others; and hence originated the prerogatives of Metropolitans.

And lastly, when the custom of holding these councils had extended over the Christian world, and the universal church had acquired the form of a vast republic composed of many lesser ones, certain chief men were to be placed over it in different parts of the world, in order to preserve the coherence of the whole body. Hence came Patriarchs, and ultimately a Prince of Patriarchs, the Roman Pontiff.⁴

Ambitions Increase and Offices Change

As the power and influence of the bishops increased, so did their material ambitions. Many bishops, especially those in charge of the larger and more wealthy congregations, affected a state more in keeping with the position of a worldly prince than with a humble servant of the King of Kings. Encroachments on the rights of the people were strenuously defended by ingenious argument and by the advancement of new doctrines concerning the bishop's office and the Church.

Although examples of piety and virtue were to be found, for many bishops corruption, dissipation, contention and voluptuousness took the place of the virtues Paul had outlined as appropriate to the office.⁵ And many of those holding the lower offices, reflecting in degree the ambitions of the bishops, lived lives of indulgence and pleasure, neglecting the humbler duties of their office and seeking to enlarge their sphere and prestige. Encroachments were thus made by the deacons upon the office and prerogatives of the elders. New offices were created — subdeacons, exorcists, readers and the like. A distinction developed between the "clergy" and the "laity."

The original concept of the bishop's office as the spiritual leader and administrator of a single church thus gave way to that of one of several differing grades of bishops whose sphere of responsibility (according to Edward Gibbon) "might be spread over a province or reduced to a village." Most of the processes mentioned in this article took place within the first few centuries of the Christian era. Later the title, "bishop," came to be generally applied only to "a clergyman of the highest order, usually the head of a diocese. . ." (Webster's definition.) The other supporting offices of the early Church administration similarly changed in scope or disappeared entirely.

There are several causes for and indications of the "falling away," apart from the change in Church organization and government. For example, radical changes were made in the doctrines and concepts of the Gospel and in the ordinances of the Church. Forms and practices of worship were changed from the simple ones of the apostolic age to elaborate, glittering ceremonies conducted by richly-clad ministers.

In Conclusion

Some commentators interpret the facts as evidence that, despite man's weakness and wickedness, Christ's Church was divinely preserved through the centuries. To Latter-day Saints, however, the issue remains perfectly clear — the facts demonstrate the fulfillment of many Biblical prophecies foretelling a complete apostasy from the truth. Part of that apostasy was the total loss of priesthood authority. This loss can be readily perceived in the light of the developments given above.

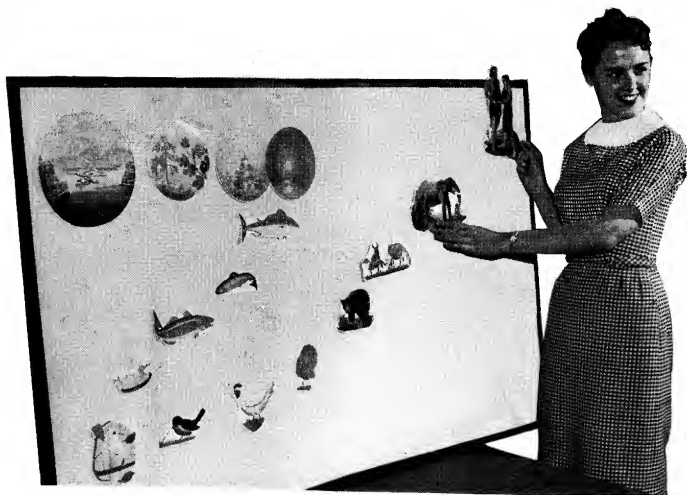
Blessed with the Restored Gospel, we are assured that it shall never again be taken from the earth. The purity of the doctrines, the simplicity and beauty of the saving ordinances, the divinely-inspired organization (on the same lines as that of the early Church of Christ) and the priesthood power and authority under which the Church is operated — these will provide the proper situation "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

⁴Mosheim's *Institutes of Ecclesiastical History*, Century II, Part II, Chapter II, page 63.

⁵Mosheim's *Institutes of Ecclesiastical History*, Century III, Part II, Chapter II, page 92.

SOMETHING NEW FOR COURSE TWO

by Hazel F. Young



THE teachers of Course No. 2, the course for 4- and 5-year-old children, will have a new lesson manual to work with during the coming year. The title of this new manual is *Growing in the Gospel, Part I*.

The conceptual approach to teaching has been used in this manual, to correspond with the philosophy projected in the teacher-training manual, *Teaching the Gospel*, and in the 1960 Sunday School Convention, "Teacher! Open My Eyes That I May See."

The lesson materials are based on some fundamental Gospel concepts and are organized under the following unit headings:

1. Our Heavenly Father's Family,
2. Our Family in This World, 3. The Church of Jesus Christ of Latter-day Saints, 4. Trust, 5. The Right to Choose, 6. Prayer, 7. Priesthood, 8. The Sabbath Day, 9. The Golden Rule, 10. Happiness through Service and Sharing, 11. Gratitude, 12. Love.

These unit headings represent the blessings which come from Heavenly Father to His children here on earth. The development of each unit emphasizes the responsibilities God's children should assume because of these blessings. The course becomes more than a directed study of Gospel concepts; it becomes a guide to a way of living.

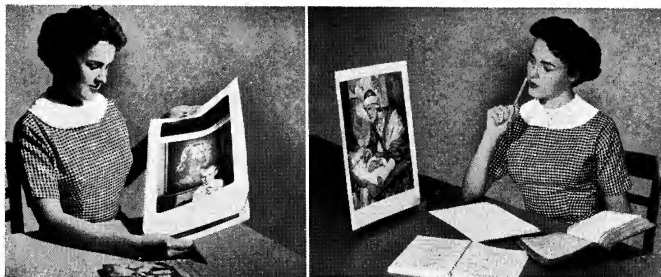
A "Teaching-Aids Packet" has been prepared to accompany this manual. It contains 12 specially prepared "theme" colored photographs which will help in the development of the Gospel concepts under each unit. Also included are 15 Old and New Testament pictures, four colored photographs, four groupings of flannelboard figures and two pieces of equipment for displaying pictures.

The manual can be purchased for \$2 and the teaching-aids packet for \$4 at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

(For teachers of Course 2 for 1960, and of special interest to coordinators and librarians.)

LEFT
Joyce Wallberg arranges 1 of 12 theme pictures from a new teaching aids packet which supplements units of the Course 2 manual, "GROWING IN THE GOSPEL, PART I."

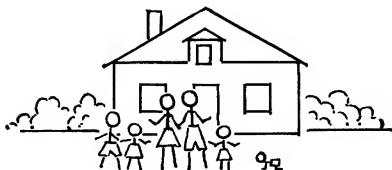
RIGHT
Preparing her Sunday School lesson, Joyce carefully studies 1 of 15 Old and New Testament pictures found in the teaching aids packet and correlates the picture with her Bible and lesson material.



JOE'S and MINNIE'S SECRET

by Marie F. Felt

A story to be told with sketches drawn by the teacher on paper or chalkboard.



SKETCH 1. Joe and Minnie and their father, mother, little sister and baby brother live in a house which is very small; but they all love their fine, new home.



SKETCH 2. Joe and Minnie look at the piles of wood and bricks and think how wonderful it will be if Father can get these materials to build their family a home.



SKETCH 3. The people who own the old materials tell Father and Mother they can have the wood and bricks, and a neighbor tells them he will build their home.

HAVE you ever had a secret — a real, honest-to-goodness, wonderful secret? Joe and Minnie did, and they loved it.

Joe's and Minnie's family lived in a little house — just a two-roomed house with a very small kitchen and a tiny attic. In it lived Joe, Minnie, their father and mother, a little sister and a baby brother. You might think that this house was too small for such a large family; but to these people it was wonderful, and they were very grateful to have it. [Sketch 1.]

Joe and Minnie lived during pioneer days. Their father and mother had crossed the plains and had come to Utah to make their home. They had lived in wagon boxes and in dugouts. Sometimes they lived with friends and neighbors. Never until now had they had a home of their very own. Would you like to know how they came to get it?

Well, it happened in this way:

Just up the street from where Joe's and Minnie's house now stood were piles of adobe bricks and wood which once had been a house. This house was torn down so that the owners could build a bigger and better one for themselves. They were not going to use these old bricks and pieces of wood in their new home; they were going to use only new materials. How wonderful, thought Joe and Minnie. Perhaps their father and mother would talk with these people and arrange to get these old materials. Mother and Father could then build a home for their family. [Sketch 2.]

"Sure enough," the people who were building a new home said. They would be happy if Joe and Minnie and their folks would haul all of that old material away.

One of the neighbors was a builder. Joe and Minnie heard him tell their parents that he would build the house and that they could pay him when they were able. What a wonderful neighbor and friend he was, Joe and Minnie felt. [Sketch 3.]

While the house was being built, Joe thought how nice it would be if he could bring the water into the house so that no one would have to carry it a bucket at a time from the well. He talked it over with Minnie, and she agreed that this would be very helpful. Think of what it would mean to Mother and all of the family if this could be done!

Before they told anyone, Joe went to see if he

(For Course 4, lesson of February 21, "Being a Good Family Member," and lesson of March 13, "Blessings That Come to a Family"; for Course 1, lesson of January 10, "We Have Joy at Home"; for Course 2, lesson of February 21, "Family Members Work Together in the Home"; and for Course 6, lesson of March 6, "Helpful—And Show Others the Way.")

could get some equipment to bring the water into the house. He would work to pay for it, he told the man. The kind man agreed. He needed someone like Joe to help him once in a while, and Joe could have the equipment.

Minnie wanted to help, too. There were things that Mother and Father would need to make the new home more beautiful and comfortable. Perhaps if she could get enough work, she could even buy a piano. Not far away lived Brother Jones. He had a bakery. Maybe he had some work that Minnie could do; so she went to see him. Sure enough, he did have work for her to do.

That night, after the younger children were in bed, Joe and Minnie told their parents about their wonderful secret and what they planned to do and asked if they might do it. Mother and Father were both surprised and delighted. Almost before they knew it, Joe and Minnie were in their parents' arms, getting the biggest hugs and most kisses that they could ever remember. How wonderful it was to work as a family to get the new home! They would love it more because each had helped. [Sketch 4.]

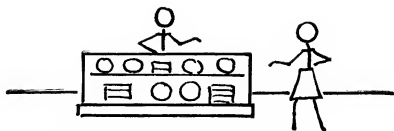
As soon as the house was built, Mother made her plans to help pay for it. She was such a talented mother and could do so many things. One morning bright and early, four signs appeared in the front window of the new home. The signs said: "Milliner" — for Mother knew how to make hats; "Dressmaker" — for Mother could make beautiful dresses; "Organ Lessons" and "Guitar Lessons" — she was a good musician, too.

Father worked at the department store and did all he could to help pay for the new home, too. [Sketch 5.]

Even the neighbors helped to make it a lovely home. Just after the family had moved in, the neighbors brought two beautiful, red plush chairs; one of them was a rocking chair. They also brought some lovely curtains for the living room. The neighbor ladies helped to make rag rugs for the floors in the new home. When they were finished, they helped put straw under the rugs to make them more soft and comfortable. [Sketch 6.]

Never in all the world, thought Joe and Minnie, was there ever a home as wonderful as theirs. Never had there been more fine people to help.

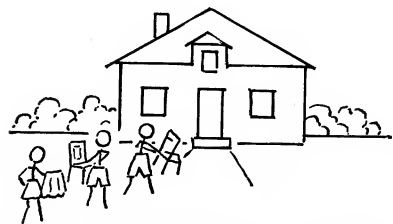
Every night as they said their prayers, all the family thanked their Heavenly Father for His blessings and for their kind and loving friends. How wonderful it was to have a home! [Sketch 7.]



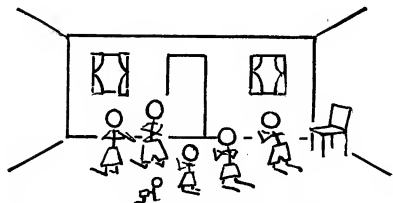
SKETCH 4. Joe and Minnie find jobs to help pay for the home. They tell their parents of their plans, and Father and Mother are both surprised and delighted with them.



SKETCH 5. When the house is completed, Mother hangs four signs in the window which bring work to help pay for the home, and Father works in the department store.



SKETCH 6. The neighbors also help with the new home. They bring two chairs and curtains for the front room and help make beautiful rag rugs to cover the floors.



SKETCH 7. Every night this happy family kneels in prayer and thanks their Heavenly Father for His blessings, especially for their new home and kind, loving friends.

OTHERS CALLED DISCIPLES



by Richard O. Cowan

FORTY days after His resurrection, Christ met with the Eleven Apostles. On that occasion He gave them some final instructions and ascended into heaven. When they were left alone, the apostles realized that upon them rested the authority and duty to carry out the tremendous task of directing the growth of Christ's Church. The Lord had just told the Eleven that they would receive the power of the Holy Ghost and they should be witnesses unto Him, not only in Jerusalem, but "... unto the uttermost part of the earth ..." (See Acts 1:8-11.)

The apostles' first task was to complete their quorum by filling the vacancy caused by the defection of Judas. Peter declared that one should be appointed "... to be a witness with us of his resurrection ..." and Matthias was selected for this important position. (See Acts 1:21-26.) Later, as circumstances required, apparently others were called to be apostles. James, the Lord's brother (See *Galatians* 1:19), and Paul and Barnabas (See Acts 14:14) were also called apostles.

The apostles were never really alone in their tasks, for many other faithful disciples contributed substantially to the promotion of the Lord's work. Elder James E. Talmage made a clear distinction between the disciple and the apostle:

"Discipleship is general; any follower of a man or devotee to a principle may be called a disciple. The Holy Apostleship is an office and calling belonging to the Higher or Melchizedek Priesthood, at once exalted and specific, comprising as a distinguishing function that of personal and special witness to the divinity of Jesus Christ as the one and only Redeemer and Savior of mankind." The Greek word *apostolos* "... connotes an official envoy who speaks and acts by the authority of one superior to himself."¹

As the work of the Church expanded, the apostles found it necessary to select "... seven men of honest report ..." to assist them. Among this group, which looked after the temporal needs of the Church, were Stephen and Philip. (See Acts 6:3-6.)

(For Course 12, lesson of February 28, "Peter's Fellow Disciples"; for Course 10, lesson of March 27, "The First Disciples"; for Course 14, lesson of March 13, "The Call and Ministry of The Twelve"; and for Course 16, lesson of February 7, "Church of Jesus Christ in Meridian of Time.")

¹Talmage, James E., *Jesus the Christ*, 1937 edition; Deseret Book Company, Salt Lake City, Utah; pages 227, 228.

Opposition to the Lord's work became severe and brought about the stoning of Stephen, who was the first Christian martyr. (See Acts 7.) Up to this time most of the Saints had lived in Jerusalem, but this persecution scattered them. Philip, for example, preached in Samaria and baptized many into the Church. Peter and John were sent from Jerusalem to confer the Holy Ghost upon these new converts through the laying on of hands. (See Acts 8:15.) Christian centers arose in places as far away as Damascus and Antioch in Syria.

Perhaps the single most important event in the early spread of the Church was the conversion of Paul. He was apparently the first to carry the Gospel into Asia Minor and into Europe. In cities where enough people accepted his message, he organized branches or churches and ordained elders. (See Acts 14:23.) Paul instructed his co-workers, Timothy and Titus, that a bishop should preside over these local congregations. (See *1 Timothy* 3:1-7; *Titus* 1:7-9.) While the bishops had only local jurisdiction, the apostles exercised general authority over the whole Church.

The *Book of Acts* as well as Paul's Epistles make frequent reference to faithful members of the Church who, through their support, considerably aided the work of the missionaries. Just as our missionaries today come to be attached to the faithful Saints in the mission field, so Paul shows love for those who were his fellow servants in the Lord's work.

The accompanying chart lists only 14 of these early disciples. It is truly unfortunate that more is not known about them. Many phases of their lives are known only through unreliable traditions; but one thing they all share in common is a career of service to the Church.

Today we classify ourselves as the Lord's disciples when we affirm membership in the Church of Jesus Christ of Latter-day Saints. Let us consider the great contribution made to the progress of the Lord's work by the early disciples, and then let us strive more diligently to serve Him equally as well. Many of us may claim to be willing to die for our Lord. This probably will not be required of us. But how many of us are willing to live for Him?



OTHERS CALLED DISCIPLES

References	Name	Other Names or Titles	Background	Home	Attributed Writings	Works	Death
Acts 1:26	Matthias*					Prached Gospel in Ethiopia ¹ (tradition)	Martyred in Ethiopia. ¹ (tradition)
Acts 14: 22, 23; I Corinthians 15:9; Philippians 3.	Paul†	Saul, Paulus.	A Pharisee. Tribe of Benjamin. Roman citizen. ² Paul was a tent maker. (Acts 18:3.)	Tarsus of Cilicia.	Romans; I, II Corinthians; Colossians; Ephesians; Philippians; Colossians; I, II Thessalonians; I, II Timothy; Titus; Philemon; and possibly Hebrews. ³	Missionary journeys or works in Palestine, Cyprus, Asia Minor, Greece and Rome. (Book of Acts.)	Beheaded in Rome after first or second imprisonment. ⁴ (tradition)
Acts 14: 14; 4:36; 15:39.	Barnabas†	Josias, Joseph. ⁴	A Levite.	Cyprus.		On first missionary journey with Paul to Cyprus and Asia Minor. (Acts 13-15.)	Completed a second journey with John Mark, probable author of the Gospel of Mark.
Acts 15:13; 21:18.	James †	The Just. ⁴		Jerusalem in later years. ⁴	Probable author of the Epistle of James. ⁴	Leader in Church at Jerusalem. ⁴	Martyred by scribes and Pharisees. ⁴ (tradition)
Acts 7; 8:5.	Stephen					One of the seven chosen by the apostles at Jerusalem.	Stoned.
Acts 8; 8:8; 21:8.	Philip	The Evangelist.		Caesarea.		One of the seven chosen by the apostles at Jerusalem. Missionary to Samaria.	Either natural death or martyred at Tralles. ⁶ (tradition)
Colossians 4:14; II Timothy 4:11.	Luke		Parents, Gentile-Syrian. ⁶ Luke was a physician.	Antioch. ⁶ (tradition)	Gospel of Luke; Book of Acts. ⁶	Fellow traveler of Paul's. Worked in Achaia or Alexandria. ⁶	Died in Bithynia—peaceful death or martyred under Domitian. ⁷ (tradition)
Acts 22: 13; 9:10.	Ananias	(Not Ananias in Acts 5, son of the High Priest in Jerusalem before whom Paul was brought.)		Damascus.		Apparently baptized Saul. Bishop of Damascus. ⁸ (tradition)	Scourged, tortured and stoned. ⁸ (tradition)
Acts 11:28; 21:11.	Agabus	Prophet.		Jerusalem.		Foretold famine in world in days of Claudius; imprisonment of Paul.	Martyred at Antioch. ⁹ (tradition)
Colossians; Philimon; II Timothy; I Peter; Acts 12.	John Mark	Mark the Evangelist. Cousin of Barnabas. Greeks called him interpreter of Peter. ⁶ (tradition)	Mother, Mary.	Jerusalem. ⁴	Gospel of Mark.	Missionary. Founded Church in Alexandria. ⁴ (tradition). Bishop of Alexandria. ⁵ (tradition)	Dragged to death and his remains burned. ⁴ (tradition)
Acts 16; 20; Timothy; I, II Romans; I, II Corinthians; Philimon; Philippians.	Timothy		Greek father, Jewish mother.	Lystra or Derbe. ⁵	Some critics think him author of part or the whole of Acts. ⁵ (But see Luke above.)	Paul's traveling companion, secretary and helper. ⁵ Missionary in Ephesus and Northern Greece.	Martyred under Domitian or Nerva. ⁷ (tradition)
Acts 15.	Silas	Silvanus. ⁴				Leader of Christians at Jerusalem and Antioch. ⁴ Bishop of Corinth. ⁴ (tradition)	Missionary associate of Paul.
Acts 18; Titus 3; I Corinthians 2;	Apollos			Alexandria.	Luther and other critics think he wrote Hebrews. ⁴	Powerful teacher in Ephesus and Corinth. Also taught in Crete. ⁷ Traditions claim	him to be bishop of Corinth. ² Duras, Colophon or Iconium, ² and Caesarea. ²
Titus; II Corinthians 12; Galatians 2.	Titus			Greek.	Crete, Corinth, Iconium or Antioch. ⁵ (tradition)	Missionary to Corinth, Crete and Dalmatia. Bishop in Crete. ⁵ (tradition) Bishop in Corynna. ⁵ (tradition)	With Paul in Rome during final imprisonment. ⁴ (tradition)

*Compiled by Richard O. Cowan.

†Called to Quorum of the Twelve Apostles.

Referred to in the New Testament as apostles.

Quoted from *Principles, The Instructor*, 1956.

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¹Dictionary of the Bible, John A. Dickson Publishing Co., 1947.

²Miller, Modestine S. and J. Lang Miller, *Herper's Bible Dictionary*,

1949; Harper and Brothers, New York, N. Y.

³Smith, William, *Dictionary of the Bible*, 1888; Boston, Massachusetts.

⁴Hastings, James, *A Dictionary of the Bible*, New York, N. Y.,

Unger, Merrill F., *Unger's Bible Dictionary*, 1897; Chicago, Illinois.

⁵Sperry, Sidney B., *Paul's Life and Letters*, 1955; Bookcraft, Inc.,

Salt Lake City, Utah.

⁶Information indicated as derived from sources other than the Bible

is not usually conclusive. In such cases other qualified refer-

ence sources would sometimes indicate different conclusions.

DUMPING SLAG

IT looked at night like a huge bolt of bright orange ribbon rolling down the hillside, leaving a glowing trail behind.

It was the dumping of the hot slag from the smelter. I remember vividly that repeated sight from my boyhood. We used to watch it from our broad, wooden front porch. The slag was dumped near the lake and mountain to the west of our valley where, shortly before, a flaming sunset had often faded into a darkening sky.

Then I remember our trips to swim



DUMPING SLAG

New excitement from a dull heap.

in the salty lake. We passed the slag dump on the way. There it was — that black, lifeless heap of smelter waste. It was a depressing sight.

Those memories came spinning back across my mind the other night when I turned the page in a national news magazine. My eyes stopped on a beautiful, full-page color advertise-

ment portraying a fleet of sailboats and closeups of large, plump oysters. The advertisement was headlined:

"They grow to luscious size in 'nurseries' of steel plant slag."¹

The advertisement then told how 20,000 tons of slag were sowed overboard last summer at several locations in Chesapeake Bay.

And that was the beginning of an exciting new chapter in the life of that once dull, black ore waste.

After the slag had been poured onto the ocean floor, things began to happen. There were millions of oyster eggs in the area, and in a mass they looked like thick cream. Hatched, a new little oyster is cup-shaped and about the size of a pin point. The infant oyster has a tiny foot which is used as a feeler to select a place on which to cling. For about two weeks these baby oysters swim around in search of a home. The decision is important, because once an attachment is made, it is permanent.

Oyster after oyster selected the bed of slag. Soon there was a large mass of robustly growing young oysters attached to the slag. There, feeding on myriad ocean plant and animal organisms, they grew to luscious size.

Men, like slag, so often decline into dullness as they withdraw to themselves with the lengthening years. But life so many times becomes more exciting, and men's statues grow, as they mingle with youth. Particularly is this so when a man helps youth to a point where they really attach themselves to him — like young oysters clinging to slag on the ocean floor.

This week I have been dipping

into the days of three of the world's great minds. All lived in ancient Greece. First was a bald, ugly man with a flat nose and thick lips, who wandered like a beggar through Athens' streets. But centuries later, Milton called him "wisest of men." His name was Socrates. His deep thought on morality moved men for generations. It has been said that his chief work was with youth. And no doubt Socrates was taller in stature because younger men, like Plato, followed him — followed him even to the scene of his death in a prison cell where he had been ordered to drink poison.

Plato, 43 years younger than Socrates, was 43 years older than Aristotle. For 20 years, until the death of Plato, young Aristotle was his student. Plato doubtless was stimulated to greater achievement by Aristotle's attachment, even as Socrates had been motivated by young Plato.

As you follow the life of handsome, refined and gentle Aristotle you find him repeatedly seeking youth to teach. He was tutor in the Macedonian court. Later, he opened a school in the Athens area — in the covered portico of a gymnasium. It was known as the Lyceum. There he taught for years.

Among those Aristotle tutored was a bright, strong-willed boy who became Alexander the Great. Surely Aristotle was greater because of his association with youth such as Alexander the Great!

It has been said that a man stands tallest when he stoops for a child. Perhaps we could change that to: A man stands tallest *because* he stoops for a child. That is what the story of the slag and the oysters seems to say — as well as the lives of the three great Greeks: Socrates, Plato, and Aristotle.

—Wendell J. Ashton.

¹Time, Sept. 14, 1959; page 117.